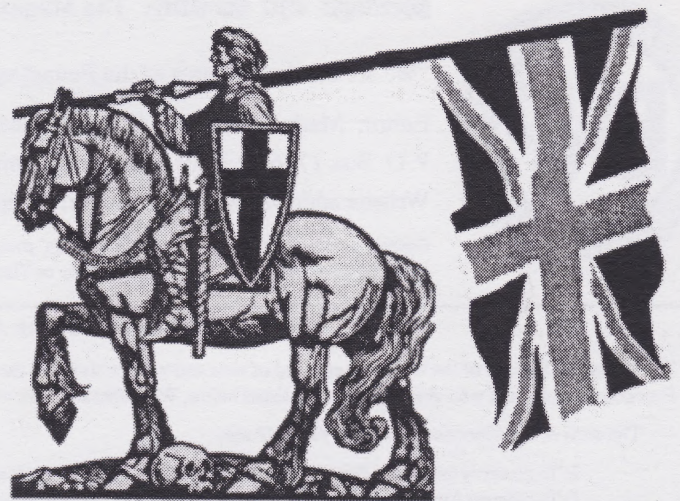


# Heritage and Destiny



\$3.00 Issue 8

The Magazine of the American Friends of the BNP

May/June 2001

## The British Character of America

The character of the United States of America — its language, literature, laws, constitution, political structure and economic system — is British to the core. The English language is the most obvious, and in many ways the most important, British feature. It is both a means — a medium of communication — and an end — the articulation of a specific Anglo-American culture. For American culture, its literature, laws, and values, is British culture adapted to the American experience and is not only inseparable, but virtually inconceivable apart from its British roots.

From the 1607 founding of Jamestown in the New World, to the 1969 landing of Apollo 11 on the Moon, from the King James Bible to Bunyan's *The Pilgrim's Progress* and Milton's *Paradise Lost*, from the plays of Shakespeare and poetry of Dryden, to the novels of Hawthorne, Melville and Faulkner, to the poetry of T. S. Eliot, from Blackstone's *Commentaries on the Laws of England* to Jefferson's *Notes on the State of Virginia*, from Amherst to William and Mary, from the speeches in the Continental Congress, to The Declaration of Independence and The Articles of Confederation and Perpetual Union, from the speeches in the Constitutional Convention, to *The Federalist Papers* and the *Anti-Federalist Papers*, from the ratification debates in the State conventions, to the U.S. Constitution and the Bill of Rights — for Americans, until the rise of the 'bilingual' lobby, the language of religion and education, of social and political discourse, of values and identity, was the English language.

Less self-evident is the fact that the economic system of the United States is, in its origin and theory, British. The beginning of

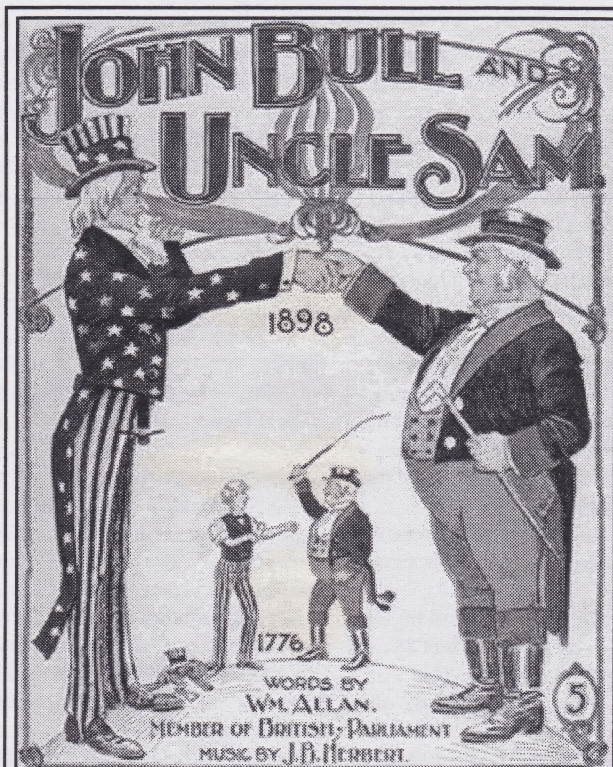
American industrialization was in imitation of and in reaction to the Industrial Revolution in the United Kingdom. It was encouraged as a means for ensuring both the political independence and economic well-being of the United States. American capitalism is founded and justified, if not always practiced, on the British theories of capitalism, free trade, and free markets as expounded by Adam Smith in *The Wealth of Nations* and David Ricardo in *Principles of Political Economy and Taxation*. The British influence on American economics is not limited to the "Right." The official American version of "socialism" involving deficit spending and its various corollaries — programs pursued aggressively by the administrations of Franklin Roosevelt and Lyndon Johnson — is based on the theories British economist John Maynard Keynes presented in *The General Theory of Employment, Interest, and Money*.

The British character of the United States, and its importance to the success of the Republic, is deeper and more profound than simply economics, as John Jay emphasized in *The Federalist Papers*. Jay wrote that Americans are "a people descended from the same ancestors, speaking the same language, professing the same religion, attached to the same principles of government,

very similar in their manners and customs." The ancestors Americans honored, and the language, religion, government, and customs that Americans treasured were British.

Non-British European immigrants to the United States adopted this language, and these folkways and mores. As Professor David

*Continued on page 3*



A poster advertising the song John Bull and Uncle Sam which celebrates the Resolution of the Venezuela Boundary dispute of 1898





## **Heritage and Destiny: The Magazine of the American Friends of the BNP**

"We are the descendants of the Founding Fathers; this is our country, and we are going to take it back."

Editor: Mark Cotterill ♦ Assistant Editors: Rev. Carl Clifford, Roy Craig, and Martin Kerr.

P. O. Box 1746 ♦ Falls Church, Virginia 22041-1746 ♦ Phone: (703) 820-3844 ♦ Fax: (703) 820-3309

Website address: <http://www.americabnp.net> ♦ Electronic Mail: [BNP@crusader.net](mailto:BNP@crusader.net)

Opinions expressed in articles are the authors' own, and should not be taken to represent the editorial viewpoint of *Heritage and Destiny* or The American Friends of the BNP.

### **Mission Statement of the American Friends of the BNP**

The American Friends of the BNP is comprised of men and women living in the United States and Canada, who are of British\* descent or who are descended from European peoples and who share our goals as listed below. We gather together voluntarily to peacefully and legally pursue our aims.

The aims of the American Friends of the BNP are:

- 1) To preserve and foster British culture and heritage among Americans of British or other European descent;
- 2) To educate Americans of British descent about British Nationalism, so that we may learn how more effectively to promote nationalism in America and to take our country back;
- 3) To build bridges of understanding between the British people and their American cousins;
- 4) To render political and moral support to the cause of British Nationalism, which is best represented by the British National Party (BNP);
- 5) To enact a program of activities to advance the preceding points.

\* In general we define "British" as including the English, Irish, Scotch-Irish, Scottish and Welsh. However it can also include a number of lesser well-known peoples such as the Cornish, the Manx (the people of the Isle of Man), and the Channel Islanders (people from the islands of Alderney, Jersey, Guernsey, or Sark).



## **Editorial**

Welcome to Issue 8 of *Heritage and Destiny*, the magazine of the American Friends of the BNP. We are pleased to announce that Issue 7 was another success and we have almost sold out of it already. Please note that if you are not an AF-BNP member you can still get every issue of *Heritage and Destiny* by taking out a yearly subscription (six issues) for only \$24.00 (USA and Canada) or \$35.00 (British Isles/Europe). Please keep sending in your letters, press cuttings, photos and artwork. We also need more quality articles, so come on all you budding writers, let's have your manuscripts to look over. Last, but of course not least, we need your donations—however large or small, every dollar counts. Please try and send in whatever you can afford.

White Americans in general and British-Americans in particular are rapidly being ethnically cleansed from our rightful position as the predominant group in the USA, according to the latest census figures. We are still ahead of all other racial and ethnic categories, but not by far now; minorities are relentlessly closing the gap. In fact, non-Whites accounted for two-thirds of the increase in the U.S. population over the past ten years.

Hispanics have increased since 1990 at such a rapid rate – an impressive 58.3% – that they have now, for the first time, surpassed African-Americans, and are gaining on the White majority.

A review of the 2000 Census Bureau data just released, as reported by the American media, shows that the nation's total population now stands at 281.4 million, compared with 248.4 at the time of the previous census. That's an increase of 33 million, or 13.3%. White Americans – now at 212 million – are the largest single group, with 75.3% of the total population. The number of Whites since the 1990 census grew by 12 million, or by 6%. But Whites also shrank from 81% of the population to their current 75.3%.

Hispanics, whose rate of increase was far greater than that of any other major category of Americans, now total 35.3 million, or 13% of the population. Just a decade ago, they were only 22.3 million, or 9% of the population. In those 10 years, Hispanics increased both numerically, by 13 million, and percentage-wise, by 58.3%.

That puts them, just barely, ahead of African-Americans as the nation's new largest minority group. There are now 36.4 million Blacks, compared with 34.7 million in 1990. That's an increase of 1.7 million Blacks, or 4.9%. But it wasn't enough to keep blacks in their traditional population ranking ahead of Hispanics as the largest minority. Ten years ago, Blacks were 14% of the

population and Hispanics were 9%. Now, Hispanics are 13% of the population and Blacks are 12.9%.

Asians increased by the same number as Blacks – 1.7 million – to 11.9 million from 10.2 million in 1990. That's an increase for Asians of 16.7%, compared with 58.3% for Hispanics, 6% for Whites and 4.9% for Blacks. American Indian and Alaska Natives increased to 4.1 million from 2.5 million, up by 1.6 million, or 64%. Native Hawaiian and other Pacific Islanders increased to 874,000 from 399,000, up by 475,000, or 119 percent. Those Americans who listed themselves as "other" totaled 18.5 million, up 3.1 million from 15.4 million since 1990, an increase of 20%.

Whites are now a majority in just 52 of the 100 biggest cities, down from 70 in 1990, researchers found. Overall, the top 100 cities lost more than 2 million Whites between 1990 and 2000, with the White share of the total population falling to 44% from 52%. Among the cities experiencing the biggest declines in White population were Birmingham, Alabama, with a 40% reduction, and Santa Ana, California, which had a 38% drop.

These figures make frightening reading. Unless the movement in America can get its act together soon, White people will be a minority in their own country, just as British people will be in Britain, as Martin Kerr pointed out in his excellent article "Is This the End for the Races of Britain?" in Issue 7.

One famous person, tennis legend Bjorn Borg spoke out recently against the declining White birthrate. He wants Europeans to have more sex and recommends they learn from the "Swedish model" to increase people production – and ensure future financing for pensions. "We have a bit of a delicate problem here in the western world: there aren't enough babies being born," the five-time Wimbledon winner said in a full-page advertisement published in Sweden's main financial daily *Dagens Industri*. An English language text printed on a large color photograph of eleven striking young women dressed as hospital midwives said: "If nothing drastic happens soon there won't be anyone who can work and put up for our pensions. Bad karma! Luckily there is a simple solution that is both enjoyable and relaxing: The Swedish model. An intimate form of socializing that, if done properly, will keep midwives laboring all over Europe. So the humble advice from Bjorn Borg is quite simply: Get to it!" The advertisement concluded with an admonition to readers to "F— for Future" and Borg's signature. There was no other explanation for the stunt. Whether Borg will come out further and support the Swedish Nationalist movement is yet to be seen. If he does he will not be the first tennis star to do so. Many of you may remember Buster Mottram, who was an active member of the National Front in England in the 1970s, until the British media destroyed his career.



*Continued from page 1*

Hackett Fischer wrote in his 1989 book *Albion's Seed: Four British Folkways in America*, "Today less than twenty percent of the American population have any British ancestors at all...But in a cultural sense most Americans are Albion's seed, no matter who their own forebears may have been. Strong echoes of four British folkways [Puritan, Cavalier, Quaker, and Borderland] still may be heard in the major dialects of American speech, in the regional pattern of American life, and in the continuing conflict between four different ideas of freedom in the United States."

The birth of the United States was based on a defense of these British mores. When American revolutionaries demanded independence, it was for the stated reason that London had repeatedly violated their rights as Englishmen. In 1765, the Stamp Act Congress declared "That His Majesty's liege subjects in these colonies are entitled to all the inherent rights and liberties of his natural born subjects within the kingdom of Great Britain." In 1772, the Committee of Correspondence compiled "A list of Infringements and Violations of Rights" which asserted that the colonies possessed "all the rights of British subjects." In 1774, the Declaration and Resolves of the First Continental Congress affirmed the colonies' rights "under the principles of the English constitution." Speaking before the Continental Congress in 1774, James Duane of New York and president of that body, spoke of "grounding our Rights on the Laws and Constitution of the Country from which we sprung [the United Kingdom]." John Jay declared the purpose of independence was "in defense of old [English] liberties, not in search of new." In the Declaration of Independence, King George III is denounced for "abolishing the free System of English Laws in a neighboring Province...so as to render it at once an Example and fit Instrument for introducing the same absolute Rule into these colonies."

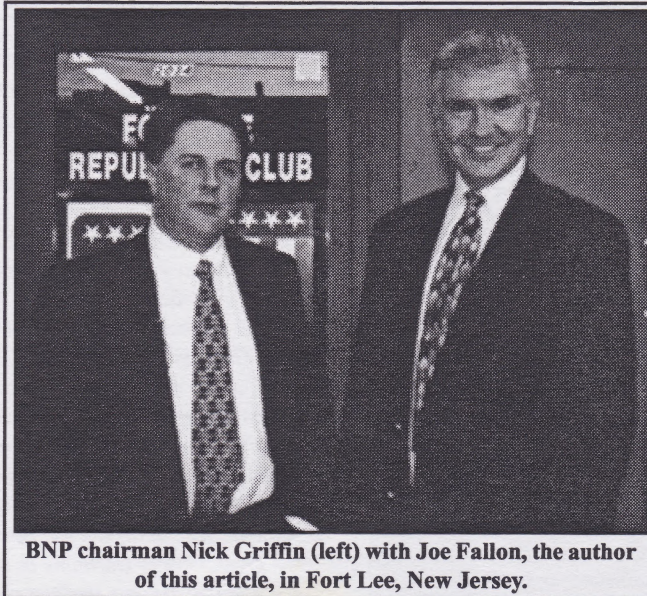
The very names of the signers of the Declaration of Independence are British — Adams, Bartlett, Franklin, Hancock, Jefferson, Livingston, Lee, Lynch, Nelson, Paine, Read, Ross, Stockton, Williams, etc. All the signatories except eight were born in the 13 British colonies. And those eight were born in the United Kingdom — two in England (Button Gwinnett and Robert Morris), three in Ireland (James Smith, George Taylor and Matthew Thornton), two in Scotland (James Wilson and John Witherspoon), and one in Wales (Francis Lewis).

The inherent British political nature of the United States is its establishment as a confederation. In creating an historically unique union, the Founding Fathers relied not on the lessons of Greek leagues, the Roman Republic, Holland, Venice, Genoa, Switzerland or the Iroquois for guidance, but on familiar British models in the United Kingdom and in North America. There was the example of the confederation between Scotland and England in the United Kingdom — the Union of Crowns in 1603, the Commonwealth and Protectorate 1649-1659 and finally the Union of Parliaments in 1707. British North America had the experience of the New England Confederation, 1643-1684, an alliance of four colonies — Connecticut, Massachusetts, New

Haven, and Plymouth— and the Dominion of New England, 1686-1689, which united all the British colonies from Maine to New York and New Jersey.

Shortly after independence was achieved, a debate arose in the United States over whether or not to abandon the original constitution, The Articles of Confederation and Perpetual Union, and adopt a new one. In 1787, a Constitutional Convention convened and drafted a new political document, which was submitted to the States for ratification. The new constitution preserved the confederation, but proposed changes on how it should function. While Federalists supported the new document and Anti-Federalists opposed it, both sides based their respective positions on whether or not the proposed constitution preserved the British character of the United States.

In the Virginia debates on ratification, Patrick Henry, for the Anti-Federalists, condemned the proposed constitution because "there is not an English feature in it." But George Nicholas, for the Federalists, urged ratification, arguing that the constitution not only preserved their rights and liberties under the English constitution but strengthened them. To win ratification by the required nine States in order that the constitution could be adopted, the fears of Anti-Federalists had to be allayed. To do this, ten amendments were added to the constitution between 1789 and 1791. Collectively known as the Bill of Rights, these amendments were derived from the Magna Carta, the British Petition of Right of 1628, the English Act of 1679 and the British Bill of Rights of 1689. Even the definition of treason adopted by the U.S. Constitution is British. It was taken



BNP chairman Nick Griffin (left) with Joe Fallon, the author of this article, in Fort Lee, New Jersey.

from the English Statute of Treason of 1352.

The political structure adopted for this Second Republic was the triplex model of the United Kingdom — King, Lords, and Commons. The presidency was patterned after King George III with only those powers that Americans thought he was granted under the English constitution. The Senate is the American version of the British House of Lords but as an elective, not hereditary body. The powers of the House of Representatives set forth in Article 1 of the U.S. Constitution, especially section 7 which confers on it alone the power of the purse, correspond to those of the British House of Commons.

After reading the U.S. Constitution, Edmund Burke, British political philosopher, parliamentarian and friend of the 13 colonies, found it to be the British constitution "well adapted to its circumstances." According to American historian Forrest McDonald, that was the intent of the Constitutional Convention. The legal system of the United States, as an emanation of the U.S. Constitution, reflects the desire of the Founding Fathers to preserve their historic rights as Englishmen. The laws of the USA, therefore, are rooted in English Common Law. The rights to private property, trial by jury, a presumption of innocence, against self-incrimination, against double jeopardy and against retroactive liability are part of America's British inheritance.

But today's multiculturalists—i.e., the federal government,

*Continued on page 18*





## Recent Events & Activities

The American Friends of the BNP has organized or been involved in a number of activities since the last issue of *Heritage and Destiny*. The AF-BNP was very well represented at the protest outside the German Embassy in Washington, D.C. on Monday, April 2, in which we were protesting anti-democratic policies of Germany's current liberal-fascist government. Altogether around forty-five supporters attended the protest, including twenty from the AF-BNP. Members from the National Alliance, NO-FEAR, the CofCC and three NPD members from Germany also attended. The protest which lasted for almost two hours was entirely peaceful, although very vocal at some points! Only a handful of Washington, D.C. cops were present and they were very helpful and cooperative with the protest organizers.

One supporter drove all the way down from Boston, Massachusetts, and one came from Ohio. There was a large turnout of Nationalists from



American Nationalists protesting outside the German Embassy

New Jersey and New York, as well as Pennsylvania and West Virginia. We were also pleased with our local turnout from Virginia (including two from Richmond and one young lady from Roanoke), Maryland and Washington, D.C. It was very heartening for our three German comrades to see so many American Nationalists (including two government workers and six women, who were not scared off from demonstrating) taking a day off work to stand with them in their hour of need.

We were protesting the lack of free speech in Germany in general and the German Government's proposed ban of the National Democratic Party of Germany (NPD) in particular. The NPD is the German equivalent of the BNP. Many of the protesters carried placards and posters supporting the NPD as well as the old German, Celtic Cross, Confederate and NPD flags. The AF-BNP group carried English, Scottish and Irish flags as well as our banner.

Although over fifty local and national media outlets were invited to attend, not one of them did. If one believed in conspiracy theories, one would wonder if something was not quite kosher here! The following is the text of our press release, which was of course ignored completely by the Washington, D.C. media:



Mark Cotterill (left) and Tom Avis hold AF-BNP banner

♦ "Freedom of speech is under threat in 'democratic,' 'free market' Germany. The new 'fascists' are not Nazi brownshirts. Nor are they communist border guards using a Berlin Wall to imprison people. The new fascists call themselves democrats. They say they are for free speech. Their political gods are multiculturalism and globalism; their policies demand open borders for 'refugees' and free trade regardless of job losses. Sound familiar?

But if Germans disagree with the moral right of these gods, if Germans criticize the new gods and government policies, and build the NPD, the 'answer' is political repression.

The German government of Chancellor Schroeder is considering asking the German Constitutional Court to ban the National Democratic Party (NPD). After assisting NATO to bomb Serbia and the United States of America to impose the Israeli terror on the Palestinian and Arab peoples, the new Germany seems ready to impose thought-control over its own people. The German government has falsely accused the NPD of 'links' to attacks on non-White foreigners, of having a link to 'neo-nazis' and being unconstitutional in its program for government in Germany.

Over 58% of Germans in a proper national poll opposed the ban. A large number did not understand the issues. Only a small minority said 'yes. Germans have known the NPD for thirty-six years. While the majority of Germans don't agree with it, they have seen it participate in the electoral process and respect freedom of speech. Many Germans remember both Nazis and Communists and believe freedom to organize must be respected.

The German Office For The Protection Of The Constitution (which employs the best of police and academic analysts) has rejected absolutely in its annual reports any similarity between the new German Nationalism of



Protesters demand 'free German political prisoners'



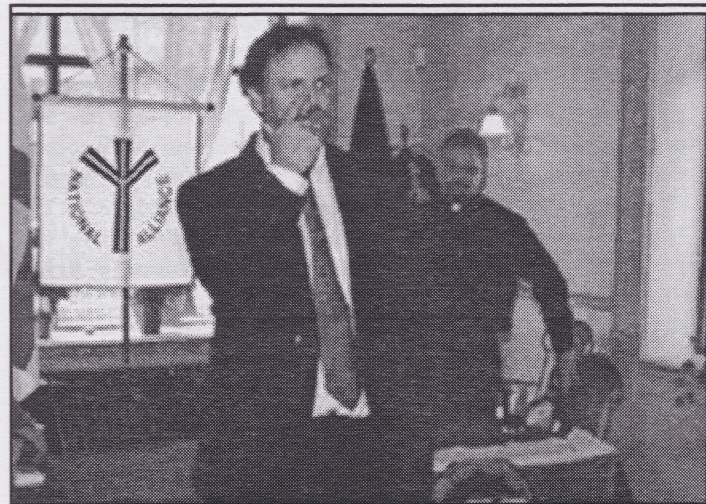
the NPD and the ideas of the small neo-nazi sects and gangs. This fact cannot be denied. The Office has noted that all tests for legality for a party (democratic internal elections, participation in Federal and State elections and the holding of an AGM) have been met for thirty-six years.

A large number of German academics and other prominent persons have signed a national statement against the Court action and any idea of a ban. This initiative is being organized by Horst Mahler (see [www.npd-2000.de](http://www.npd-2000.de) or [www.horst-mahler.de](http://www.horst-mahler.de)). Mahler, who will argue the NPD case in the Constitutional Court, is an eminent lawyer experienced in political cases.

Any citizen can do a lot to protest at the new democratic fascism in Germany. You can write directly to the German President and tell him you disagree. Mr. Johannes Rau, President Of The Federal Republic Of Germany, Schloss Bellevue 10557, Berlin, Germany. You can also protest to the Ambassador of the Federal Republic of Germany, 4645 Reservoir Road, Washington, D.C. 20007. The German Ambassador must convey your views. Be correct but forceful.

Demonstrations have been held all over Europe against the ban threat. Parties like the NPD exist all over Europe and, in alliance with free-speech advocates, they have set out to embarrass the new 'democratic' dictators.

The NPD has two main Internet sites ([www.npd.de](http://www.npd.de) and [www.npd-2000.de](http://www.npd-2000.de)). The Party has about 10,000 members, a monthly paper and branches all over Germany. It polls about two-percent (hardly an immediate threat to the state!), but in league with other responsible German

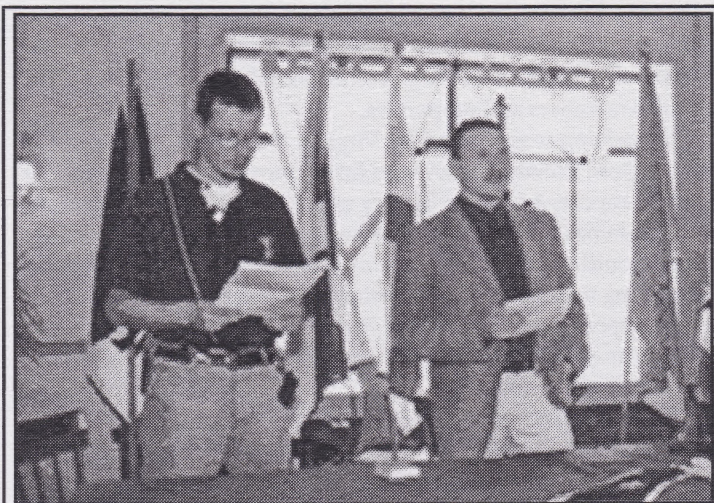


**Ron Doggett, Virginia chairman of NO-FEAR**

patriotic parties can enter the State parliaments. There are NPD councillors. The Party wants a Europe of independent nations free of the New World Order globalism. The NPD uses persuasion, not violence. It is usually NPD meetings which are the subject of threat and attack. Issued in defence of freedom of expression by: The American Friends of the BNP."

◆ After the protest ended everyone made the short journey to Arlington, Virginia, where the AF-BNP had booked a private room in a local restaurant for lunch and a meeting. We were joined by another dozen or so supporters who could not make the protest but had booked the afternoon off work so they could attend the meeting. This brought our numbers up to close to sixty. We had only expected forty maximum, so as you can guess the room was overflowing with standing room only at the back. One member commented that we had gotten more for a Monday lunch-time meeting than most other racist groups would get for a weekend meeting.

At the meeting there were speakers from the National Alliance (Craig Jackson), AF-BNP (Rev. Carl Clifford), NO-FEAR (Ron Doggett) and NPD (Jurgen Distler). The meeting was chaired by AF-BNP chairman Mark Cotterill. Jurgen Distler, who is editor of the NPD's newspaper *Deutsche Stimme*, made a terrific final speech in



**NPD members Henrik and Jurgen Distler (right)**

German, which was ably translated by fellow German Henrik. If you were not there you do not know what you missed—it was great. The whole audience stood to applaud at the finish.

Mark Cotterill then held the collection, Dutch-auction style which brought in over \$700. He ended by thanking everyone present for making the day's events such a success, especially those who had taken time off work and traveled long distances to attend. He finished by saying, "Although we are all Nationalists, here today we are only one Nationality, White. It is not an American fight, or a British fight or a German fight, it is a White fight and we have got to win it."

◆ The national chairman of the British National Party, Mr. Nick Griffin, and his wife Jackie paid a week long visit to America in early May. Mr. and Mrs. Griffin stayed with American Friends of the BNP chairman, Mark Cotterill, and his family in Falls Church in Northern Virginia. Mr. Griffin's trip included speaking at three meetings organized by the AF-BNP. Two days before the Griffins set off for America, the British Labour Party Prime Minister Tony Blair called a General Election for June 7. This meant that any spare time Mr. Griffin had put aside for sightseeing and such like was canceled and instead he spent most of the time working on the BNP's Election manifesto.

◆ The first meeting that Mr. Griffin addressed was on Thursday, May 10, in Richmond, VA, the old Capital of the Confederacy. Prior to the meeting both Nick and Jackie Griffin were given a quick tour of the main Confederate landmarks in the city including the now famous



**AF-BNP webmaster Rev. Carl Clifford**



Monument Avenue. The meeting which was jointly sponsored by the Virginia chapter of the National Organization For European-American Rights (NO-FEAR), was very well attended, attracting about seventy local members and supporters.

The meeting was chaired by Virginia NO-FEAR chairman Ron Doggett, from Richmond, VA who first gave a report on the cancellation of European-American history month by Virginia's Republican Governor James Gilmore. Gilmore had first promised that White Virginians would get their own history month as Blacks do, but then after coming under pressure from the usual suspects he backed down as those representing the Stupid Party almost always do. The next speaker was AF-BNP chairman Mark Cotterill, who gave a brief report on the groups activities.

Then came the first of the evenings main speakers, Mr. Richard Kelly Hoskins, a Christian Identity minister from Lynchburg, VA. Mr. Hoskins is the editor of the monthly *Hoskins Report* newsletter and the author of many books on Race, Religion and Politics. He spoke about the downfall of the mainstream churches in America and what needs to be done to build back up a healthy White American community again. The second of the main speakers was Mr. Nick Griffin, the national chairman of the BNP. Mr. Griffin spoke mainly on the upcoming General Election, in Britain in general and in his own

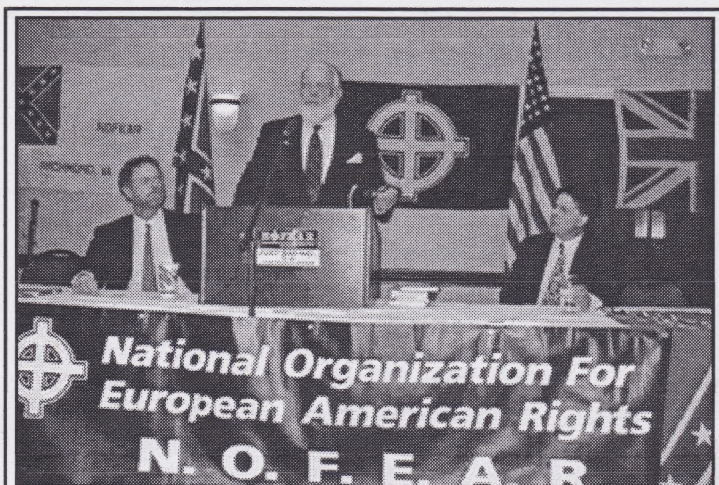


**BNP Chairman Nick Griffin speaking in Richmond**

*Jerusalem.* This time everyone sung along without any background music and it went a whole lot better!

The first of the afternoons main speakers was Mr. Jeff Anderson, chairman of Americans for Self-Determination, a racial separatist organization, from Arlington, VA. Mr. Anderson spoke on the greatest hate crime the US government ever perpetrated, the German Holocaust, a sinister, willful policy of genocide against the German people after World War II. The second speaker was Mr. Carl Knittle, Executive Director of The Western League, from Loudoun County, VA. Mr. Knittle is the local organizer of the Red, White and Blue events and he gave a short history of how these came about, as well an amusing tale of the Rev. Jessie Jacksons lost children! The third speaker was Mr. Lee Church, representing NO-FEAR, from Richmond, VA. Mr. Church gave an up to date report on Governor James Gilmore's cancellation of Virginia's European-American history month and how NO-FEAR were fighting back against the sell-out policies of the GOP.

The last of the main speakers before the break was Mr. Will Shirkey, Deputy chairman of the Stonewall Jackson Chapter of The League of The South, from Harrisonburg, VA. Mr. Shirkey gave a very emotional address in which he explained why the White birthrate worldwide was declining at an alarming rate and what we need to do to put matters right. He played a song called Green Fields of France about the pointless mass slaughter of young British soldiers in France, during World War I. This got the point over very well, in away that speeches sometimes cannot. Next on was AF-BNP chairman Mark Cotterill, who after giving a brief report on the groups past activities



**Richard Kelly Hoskins (center) speaking in Richmond**

constituency of Oldham in particular and the BNP's plans for fighting it. He explained that the city of Oldham had seen some of the worst racial attacks against White people and that racial violence was on the increase all over the country. Before Mr. Griffin took questions from the audience, AF-BNP chairman Mark Cotterill held a collection "Dutch Auction" style, which brought in over \$700.

The meeting was filmed by two Richmond TV stations and was attended by a reporter from the London Guardian (a left wing British newspaper), who interviewed Mr. Griffin, Mark Cotterill and a number of American BNP supporters. The evening ended with a very enjoyable social in a local watering hole, at which Mr. and Mrs. Griffin got to meet some real Southerners!

♦ The second meeting was on Saturday May 12, in Arlington, VA, just outside of Washington, D.C. There was an excellent attendance of about eighty members and supporters. The meeting chairman was long-standing local Nationalist Martin Kerr, who first called on everyone to stand for a minutes silence for Byron del la Beckwith, who recently passed away. AF-BNP chairman then asked everyone to remain standing and to sing first the American national anthem *The Star Spangled Banner* and then the unofficial English national anthem



**Will Shirkey speaking in Arlington**



and planned future events held the collection Dutch Auction style, which brought in over \$900.

After the interval, meeting chairman Martin Kerr introduced the afternoons main speaker, Mr. Nick Griffin the national chairman of the British National Party. Mr. Griffin spoke for almost an hour, as usual without notes, about the decline of Britain, once one of the greatest nations in the world. He spoke on how when the BNP take power it will not only be a British revolution, but a revolution for export to all other White nations, including America. He called on American Nationalists to get their act together, to follow the example of the successful Nationalist Parties in Europe and to start to fight back to take their country back, before it is too late. Mr. Griffin received a standing ovation.

Following a very lively question and answer session, meeting chairman Martin Kerr gave the floor to Erica Hardwick, a National Alliance member, from Roanoke, VA., who gave a very well presented update on Henrik Mobus, a young German Nationalist, who is being held in solitary confinement in Buffalo, New York, awaiting deportation back to Germany for political offenses. She pointed out that these offenses would not be illegal in America and so the US Government has no legal right to imprison him here. Erica asked those who could to support the Free Henrik Mobus Campaign.

The meeting ended on a high note, with AF-BNP chairman Mark



**Ken Schmidt speaking in Fort Lee**

counterparts and what they should do thereafter to build an organized opposition to the two party dictatorship which runs America. Next on was AF-BNP chairman Mark Cotterill, who gave a short history of the American Friends of the BNP explained and why the organization was started.

Meeting chairman Basciano then passed the meeting over to Ken Schmidt, who introduced the final main speaker of the evening, Mr. Nick Griffin, the national chairman of the British National Party. Mr. Griffin gave a different speech at the first two meetings and again at this one. The theme of the Fort Lee meeting was much more on Europe in general, than on Britain in particular. He spoke on the main Nationalist movements in France, Belgium, Italy and Germany, and then gave the audience a short tour of what was happening in most other European nations, before returning to Britain to give a report on the BNP and its General Election campaign.

Before opening up the meeting for questions, chairman Basciano passed the floor back to AF-BNP chairman Mark Cotterill, who held the collection Dutch auction style, which brought in almost \$500. Mr. Cotterill thanked everyone who had helped make the three meetings such a success and pledged that we would work even harder in future to both support the movement in Europe and to build it up here in the fifty States. After over thirty minutes of interesting questions, the final meeting of Nick Griffin's 2001 East Coast tour was brought to a close. It was great to have the BNP chairman over in America again and we all got a tremendous amount out of his visit.

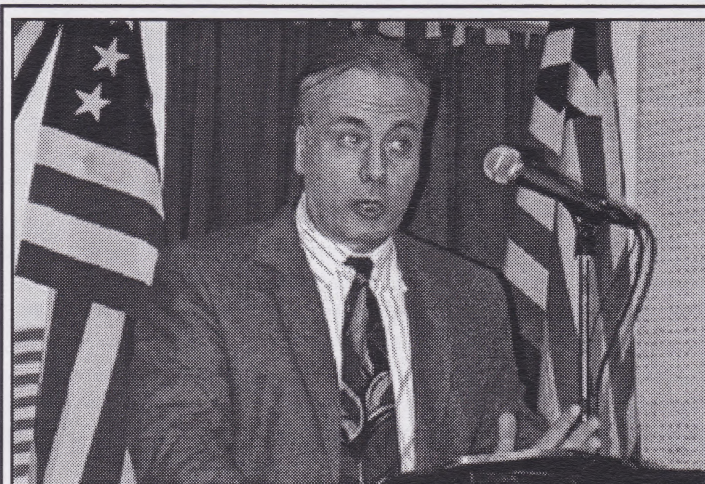


**Erica Hardwick speaking in Arlington**

Cotterill and all the afternoons speakers leading the singing of Dixie, the unofficial Southern National Anthem.

♦ The third and final meeting was held on Monday May 14, in Fort Lee, NJ, just outside of New York City. The meeting, which was jointly sponsored by the Tri-State chapter of the Council of Conservative Citizens (CofCC), was again very well attended by about sixty members and supporters. This meeting was a little different from the two previous, as we had been warned before hand that Left-wing demonstrators had planned to protest outside of our venue. We had nothing to worry about, however, as the great unwashed failed to show up (again!). What a very sad lot ARA is!

The meeting was chaired by Tri-State CofCC chairman Carmine Basciano, from Mt. Vernon, NY, who first gave a report on the invasion of New York City, which like most American cities is being flooded by Third Worlders. He pointed out that the state's (pro-IRA) Republican Governor George Pataki is actually encouraging this. The GOP really is the Stupid Party! The first main speaker was Ken Schmidt, political commentator and editor of *Nationalist Dawn* newsletter, from Upper Montclair, NJ. Mr. Schmidt gave a very interesting talk on what American Nationalists can learn from their European



**Carmine Basciano speaking in Fort Lee**



# The Origin of the Jutes

**EDITOR'S NOTE:** The following article is being published in response to Martin Kerr's article, "Is This the End for the Races of Britain?" published in Issue 7 of *Heritage and Destiny*.

In his article "Is This the End for the Races of Britain," Martin Kerr, referencing John Beddoe's book *The Races of Britain*, describes the Jutes as "North Germanic" people. This is almost certainly incorrect, and it is definitely not what Professor Beddoe wrote.

Tradition has it that the three Germanic tribes that migrated to Britain in the Fifth Century (after the withdrawal of the Romans) were the Angles, the Saxons and the Jutes. The identity and origin of these first two tribes is undisputed. The Saxons apparently arrived first, and conquered and settled in Southern England, where they founded the kingdoms of Essex, Wessex and Sussex, that is, the realms of the East Saxons, West Saxons and South Saxons. The Angles arrived somewhat later, and founded the larger (but more sparsely-populated) kingdoms of East Anglia, Northumbria and Mercia. Another Germanic people settled in Kent, and presumably these were the Jutes. But is that the truth? Contemporary Anglo-Saxon texts call them the *Kentwara*, which simply means the "Kent dwellers," and which gives no clue as to their identity or origin.

It is understandable why the immigrants to England traditionally known as the Jutes are occasionally described as North Germans. The Jutes at some point in time inhabited the Danish peninsula, which to this day is called "Jutland" in English and German. Denmark today is inhabited by the Danes, a North Germanic people. The assumption, then, is that the Jutes were also North Germans. Yet this is not necessarily true: the migration of tribes over the course of the centuries have left few of the Germanic peoples in their original homelands, so that what is an area of North Germanic habitation in the 21<sup>st</sup> century was not necessarily an area of North Germanic settlement in the Fifth Century.

Professor Beddoe does not describe the Jutes as North Germans. Rather, he states that they were an offshoot of the Visigoths, an East Germanic people. The Visigoths themselves were half of the Germanic folk known as the Goths. Their name means "West Goths" and the other half of the Gothic folk were the Ostrogoths, or "East Goths." The Goths migrated from Southern Sweden, down through what is today Russia, and ended up settling in the Balkans and the Mediterranean region. They set up their own kingdoms upon the ruins of the Roman Empire before disappearing from history. Beddoe thinks that the Jutes were part of the Visigoths who somehow ended up on the Danish peninsula, and gave it their name. He further speculates that the Jutes then migrated from Jutland and settled in what is today Normandy in France. Finally, he wrote, they evacuated Normandy and moved to England in the same time frame as their Angle and Saxon cousins. Beddoe's evidence for this remarkable speculative history of the Jutes is very, very slim. In essence, it consists of little more than noting the resemblance between the names "Jutes" and "Goths." (If you transform the soft "J" in Jutes into a hard "G" and the "th" sound in Goths into a "t" the similarity is striking.)

Yet, I believe that, with all respect to Prof. Beddoe and Mr. Kerr,

the "Jutes" of whom we are speaking are neither a North Germanic nor an East Germanic folk. Instead, I think that the "Jutes" who came to England were actually Frisians, a West Germanic seafaring people, who lived on the coast of continental Europe directly opposite Kent.

It is my belief that the Frisians had already established trading connections with Great Britain during the Roman occupation. Consequently, the Frisians were the first of the Germanic tribes to be aware of the Roman departure. They then may have informed the Saxons

that there was opportunity for easy conquest, by filling in the power-vacuum left by the Romans. In exchange for transporting the Saxons from the continent to Great Britain, the Frisians were given Kent, the English land nearest the Frisian homeland, as a reward. This would explain one of the biggest mysteries of the Anglo-Saxon migration to England: how the Angles and the Saxons, neither of which was a seafaring folk, got from Germania to Britannia. The Frisians may have been described as "Jutes" because the North Frisians do, in fact, live on the west coast of Jutland; that is, these Frisians were Jutes geographically, but not ethnically.

Finally, if the Jutes were North Germans, as Martin Kerr states, or "Visigoths" (East Germans) as Professor Beddoe claims, then we could expect to find linguistic evidence of North Germanic or East Germanic influence in early Anglo-Saxon texts: but such evidence (at least to my knowledge) is absent. There is no such trace of

North Germanic or East Germanic vocabulary or grammar. The Frisian language, on the other hand, remains to this day the continental Germanic language closest to English. It is probably significant that the Frisian runic alphabet ("futhork") is almost identical to the Anglo-Saxon futhork. There are relatively few similarities between the Anglo-Saxon runes and either the North German or continental runes.

Whether the Jutes were West Germans (as I contend), North Germans (Kerr), or East Germans (Beddoe), or whether they were actually Frisians and not Jutes at all, may be of little historical importance. Certainly it is a matter of no importance at all when considered in light of the potential extinction of all people of Germanic, Celtic and related descent. Yet if our Race is indeed to have a future, we need to know our past. We need to know where we came from if we are to know where we are going.

JAMES HARTING, Beacon, New York.



Fifth century Jutish warriors

## 'The Last Days of the White World'

In my article in *Heritage and Destiny* Issue 7, "Is This the End for the Races of Britain?" I wrote: ... [T]he government and news media make no further prediction as to what will happen to the remaining White population once it becomes a minority." I stand corrected: since that article appeared, I have been shown a copy of the British Sunday newspaper *The Observer*, from September 3, 2000, which includes the headline "The Last Days Of The White World", as part of its coverage on the change in the racial make-up of Great Britain. That headline sums it up nicely. Whatever racial disaster befalls the White people of the British Isles from here on, they can't say that they weren't warned.

MARTIN KERR, Falls Church, Virginia.



# On Building Little Europes – Part II

**A**s was covered in Part I of my article (“On Building Little Europes” in Issue 7 of *Heritage and Destiny*), a Little Europe is a generic term for any local community where Whites live in close proximity to businesses which offer cultural facilities and services consciously supporting their political revival.

**Fonts of Revival:** For centuries the United Kingdom and Ireland have been America’s main connections to the nations of Europe and the world, which has a lot to do with language. And now thanks to the line of communication existing between the British National Party and the American Friends of the BNP, our Little Europes have successful examples for establishing healthy relationships among Whites and going about the process of securing a worthwhile future for them.

The BNP also advocates ethnic self-determination for both Irish cultures, and leads all other parties in demanding Ireland for the Irish race, so Irish Americans are especially enthusiastic about their example – having themselves made vast contributions to the White nationalist cause here in the United States.

**Social Space:** Observe birds on a street wire and you’ll soon notice that they nearly always give each other social space; in fact, one of the indications of birds clashing is when space is rudely ignored. Human beings assert varying social spaces for themselves as well; personally and as ethnic groups (as in race and culture).

Other races can’t generally walk unmolested in Black neighborhoods, and residents of Chinese neighborhoods don’t sell property to outsiders, but none of the organizers responsible for establishing those and many other expanding areas attract the attention of civil rights law enforcers. It will also be possible for us to establish Little Europes without illegality (as law-abiding as the present White community).

**Renters’ Blitzkrieg:** This peculiar sounding term was coined in the 1970’s, and refers to a so-called civil rights technique that was used—ironically—to overthrow a popular Irish working class neighborhood in San Francisco. And probably few residents in most neighborhoods even realize it exists. It’s a kind of moving sit-in that goes unnoticed for months, but the people stay permanently. Of course, little was said about the families who fled this massive wave of homosexual renters, but the tactic was not made illegal due to the impossibility of controlling where people choose to move.

It has often been observed that our own movement has a disproportionate number of men, and a growing number of women, without the benefit of deep roots. They would be just as inclined to go where opportunities and adventure abound. And there are always new relationships, money, and opportunity wherever those with similar values move en masse; because many locals will prefer to go elsewhere.

White merchants with self-hating attitudes will follow settled customers in flight, but they will drop prices and sell their shops to the strongest among the race conscious Whites before departing.

At first glance most of the newcomers will look quite powerless, especially to those with long term career commitments or investments, but those who have little to lose are also the risk takers. A peculiar thing about all the community building projects which caused White flight is that they too began with an “invasion” of the poorest and most mobile. (That’s what that slogan on the Statue of Liberty once meant to Whites).

Before giving the signal for your own land rush to begin, however, have advance scouts examine the cheapest clusters of rentable housing in your area, because the first wave of Whites isn’t going to

be choosy. This is very much like bringing relatives from the old country, so the less expensive it is the better. If you have middle class qualms about this, and that’s understandable, try to get past it.

Think about how poor and rough the Chinese men were when they came without wives during the Gold Rush era, but now their families have almost half of San Francisco as their Little China. It wasn’t an accident, their fraternal societies have done it that way for centuries, and you must not hesitate to release the highly coiled social power of Whites ready to go (moving and rebuilding allows races to recover from difficulty).

For decades liberals have been conditioning Whites, who are captured audiences of liberals in the old White communities, that they have no moral right to ethnic space. And our opponents go even further in removing the cultural infrastructure within our communities (race consciousness). But the subtle genocide will be halted for those who stand with us, building Little Europe(s) and promoting a cultural revival to erect strong supports—similar to the way timbers are lodged throughout a mine.

**Time Factor:** Occasionally, Whites who want to live in a race conscious community still say: “Wouldn’t this take too long?,” as they either realize we are running out of time, or would rather curl up where it is safe and avoid debating their ideas to the world. But alternative communities are often known to establish themselves quickly.

In 1965, for example, someone showed me the Haight Ashbury. He was quite attuned and receptive to all the changes. At the time little seemed out of the ordinary, though there were cafes where singers and poets advocated drug use, and a few shops sold drug oriented paraphernalia. But in just three years hippies controlled those streets.

Contrary to a popular misconception, community building is actually one of the fastest ways for any group of people to experience the exhilaration of seeing some of their values implemented, as each day’s victories lift the spirit and accelerate the critical mass of those who long felt as if they were “waiting for Godot.”

Any political community is like a giant magnifying glass, because the energy is focused and acts as a catalyst on the old neighborhood. And it’s like a two-for-one offer at the supermarket, because domino-like effects also radiate into faraway neighborhoods that your resources couldn’t reach.

**Advance Scouts/Reception:** Choose confident and engaging people for these related tasks, as they will provide the most lasting impressions to those who pour in. Imagine yourself in a bewildered newcomer’s shoes: Wouldn’t you return home if there was a lack of warmth and support in this unfamiliar urban wasteland (an undeveloped Little Europe), or if the journey resulted in being exploited by people you trusted? In the beginning our new arrivals should gain an immediate social tie with us. And they are going to have that same nervous excitement that their ancestors had on their faces, as they headed west in a covered wagon carrying what little they could. In the case of the Mormon exodus to Utah, a great number of them simply walked all the way, pushing along their few belongings in a handcart.

That wasn’t a suggestion, just a graphic example of the length people will go to just to live in a society where they are not constantly disrespected for their beliefs, exploited, harassed, threatened, or murdered. And if any ask: “Aren’t you making promises?” Tell them the truth, we can’t promise anything; in fact, they definitely shouldn’t come unless it makes sense to them as well.





**BNP Chairman Nick Griffin (center) with some of the potential leaders of Americas Little Europes**

And if they say: "Is this part of some secret plot?" Again be straightforward, telling them that building an open community requires explaining the dynamics publicly. How open each individual will be after they arrive will depend on personal preference, but past examples suggest we'll be closer to each other.

**Welcome Wagon:** As your receptionists greet the first wave, they should try to sort out who came mostly for personal freedom and who came mostly to build the community. After the latter type becomes acclimated to the area they can help enlarge the welcome wagon activities for entire White families to follow.

Let there be no prejudice about the idealistic single members in your welcome wagon, as they and the families coming will have a natural rapport for each other. And even single people who come mostly out of personal motives fit in somewhere, reassuring similar types in the old community that will take a wait and see attitude.

**Advertising:** When advertising for settlers to come to your territory, be sure to let them know about all the resources available to those who can stand on their own two feet, because you won't be able to support them. Describe the area's employment opportunities, properties for sale and rent, parking, public transportation, schools, libraries, museums, and especially any services already available from Little Europe's business community. Past examples of community building reveal that the flood of newcomers will establish themselves around the shops, services, and organizations who were the quickest to say "We welcome your business."

**Repeating/Reviving:** The residents of Little Europe will sometimes be heard repeating things to their friends in the barbershop, at the local bar, or at the veterans legion post, but it's often not accidental or because they're unimaginative. They have the patience to repeat building principles for the benefit of the doubting Thomases, or those who didn't possess enough community spirit to listen the first time. Some listeners need a lot more time to carefully fit all the unfamiliar pieces together in their minds, and others will seem incapable of believing until it's built. Community organizing is like that, a kind of game where you can expect different speeds and responses from listeners.

**Stereotype:** The many different types of people who will comprise Little Europe will be its best protection from any opponent's stereotype. The hippies of San Francisco's Haight Ashbury were not

routed because of the hard drug dealers, the homosexuals of that city's Castro district were not routed because of the occasional incidents of public sex, and Little Europes families will not be routed because of a few extremists who haven't what most people are buying. Some extremists will even be emotionally moved by Little Europes cultural revival, converting to the values of a higher spiritual caliber which empower supporters instead of exploiting them.

**Friendly Image:** Despite all that will be covered about security needs in Little Europe, and the emphasis is mostly for doubters, our community needs to avoid a paramilitary image. For example, the president of the United States is the commander and chief of the armed forces, but he is sustained in office by those who do not generally view him as militaristic. This is also true of the people in Little Europe, who must avoid creating an eccentric security image exceeding the obsolete White community's standard for an acceptable response. In some cases it will even be better to accept some damage to ourselves, though not to the extreme Gandhi went to in India. This will stir the moral conscience of friendly outsiders who, even after enjoying our cultural functions, may still not comprehend what we endure.

**Social Tension:** This naturally occurs when any new culture comes into a neighborhood and begins to displace the habits of those already there. After World War Two it happened in every city where Blacks moved into White neighborhoods; in the 1960's when the drug culture came to the Haight Ashbury; in the 1970's when homosexuals moved into a quiet Irish neighborhood called the Castro; and in the 1980's when Central Americans and another wave of Chinese arrived.

**Resistance:** Some of our future neighbors, as anywhere else, are not going to extend the hand of friendship to our sort, but the countless political communities recently established in the United States can attest to the fact that eventually most resistance evaporates. Do you know how General Patton handled opposition during World War Two? He often bypassed large numbers of the entrenched, assumed control over their nerve centers (local government) and supply lines (shops), and then allowed time for demoralization to set in. That is also the way to build a warm, inviting, and peaceful community despite anyone with outdated prejudices about White newcomers (In peace time Patton also advocated something similar to our community organizing).

**Patience:** You have probably already heard that patience is a virtue, but in the case of building a new community it is especially true. Before any resident of Little Europe despairs of an unruly neighbor and foolishly resorts to expressions of returning hatred, let them consider this: Sometimes in the unconscious White community alongside Little Europe we're going to encounter people who will be slow to give up sociopathic attitudes, as they are unused to living near a vital community, but if we are patient eventually we'll win many over. And remember that the most stubborn personality types, if you succeed in winning them over, will be even harder for those lacking patience and forgiveness to turn around.

**Self Defense:** We will not interfere with strangers who observe the constitutionally guaranteed rights of Little Europe's residents and accommodate their need to social space, but if any among us is in potential danger due to anti-White racists or White self-haters—and the police can't be reached in time—we'll exercise our right to self

Most photos in this magazine were supplied by Fisheye Political Photo Service. For copies contact them at: (703) 280-1138, or by e-mail at: [fisheye069@aol.com](mailto:fisheye069@aol.com).



defense. This means a response that does not exceed the level of the threat.

**Mediation:** When Little Europe's residents see tension occurring they should avoid a reactionary response to it: This may seem callous at first, but sort out whether it is in the interest of the community to endure or eliminate the offending issue. If the tension risks traumatizing children or causing real injury there's good reason to resolve it, but if it means soothing those who have a habit of harassing our people's publicly expressed love of race, growing numbers, or lack of interest in kosher politics, it may be better to let the issue go unresolved until they move away.

**Community Expansion:** The people moving into Little Europe will find this creative tension working in their favor, because accidentally unhappy neighbors raise the probability of apartments, houses, and shops becoming available at lower prices. Hopefully an artificially high level of tension won't be generated because of extremists causing it, and I mean that sincerely, because that would be illegal and risk being counterproductive to the family image we want to project. And be assured, constant paranoia from the media ensures that enough folks won't remain next door to racists and fascists.

**Extremists:** The typical extremist is an advocate of genocide against opponents, and while it is true that this often happened as Whites struggled across North America, it was a regrettable and unconscious effect. Hopefully the political fortunes of extremists will decline, becoming especially irrelevant to Little Europe's residents, as Whites peacefully assert their right to the same amount of social exclusion accorded to conscious and organized residents of non-White and liberal communities.

Although we will not be able to stop anyone from entering our open community, we can hope that for the sake of our family strengthening atmosphere that militants will have enough sense not to provoke problems for Little Europe. And the faster we build large, powerful communities, the faster our opponents will be inclined to peacefully negotiate beyond their present stingy and condescending definition of what's fair.

**Forgiveness:** We will be strengthened by a diverse community of Whites without distinction to religion or paganism; in fact, we can learn something from them all. The concept of forgiveness, for example, can be traced to both sources, and it is in the interest of our community (ies) to forgive any neighbor who offers a sincere apology after offending us. Most will come to appreciate that we weren't the horned berserkers our opponents had been allowed to describe unchallenged for years.

HAMILTON BARRETT, San Francisco, California

## YOU DON'T KNOW ANYTHING

Until You Know The Ways of God!

Learn who you are, where you are from, why you are here, and where you are going. Learn who the enemies of our God and our race are.

The key to understanding your Bible and all history, past, present and future, is the Israel-Identity truth that is now sweeping the entire patriotic movement.

For **FREE** Doctrinal Statement of Beliefs defining this amazing truth, plus Christian Identity book and tape lists, write:

**Kingdom Identity Ministries**

P.O. Box 1021 Harrison, Arkansas 72602 USA

Visit our Web Site at: [www.kingidentity.com](http://www.kingidentity.com)

## ADVERTISEMENTS

**PENNY LANE PUB & RESTAURANT**  
EST 1978




**Terry O'Neill & Rose O'Neill**

FAX 804-780-0308  
207 N. 7th Street • Richmond, VA. USA 23219 • 804-780-1682

**CARL R. KNITTLE**  
**VIDEOGRAPHER**


---

*Videotaping with Digital, 3-Chip Quality  
for All Social & Business Occasions*

Serving the D.C. Metropolitan Area

20885 Ivymount Terr. ❖ Ashburn, VA 20147-4461  
703-855-5557 (cell phone + voicemail); 703-858-0835 (h & o)  
Fax: 603-251-0452; E-mail: [carlvideo@erols.com](mailto:carlvideo@erols.com); <http://carlvideo.tripod.com>

**Edward Cassidy**  
GENERAL CONTRACTING • REMODELING



7307 ARLINGTON BLVD.  
SUITE 198  
FALLS CHURCH, VA 22042

OFFICE (703) 280-1138  
FAX (703) 876-3828  
PAGER (202) 996-1309

**This space  
Could be yours  
for  
\$50.00**





## Book Review: *The One-Eyed God: Odin and The (Indo-) Germanic Maennerbuende* – by Kris Kershaw

Published by The Journal of Indo-European Studies, Washington, D.C., 2000, Softcover 306 pp, glossary, bibliographies, index. Available for \$51.00 from The Institute For the Study of Man, 1133 13th St. NW, Suite C2, Washington, D.C. 20005.

Unfortunately, very little is known about the pre-Christian beliefs and practices of our Germanic ancestors in Northern Europe. Although the Germans had a written alphabet, the Runes, theirs was a largely pre-literate society in which most information was transmitted orally. Most of the knowledge concerning the original Germanic religion was lost when the last of its practitioners died. Also, the Christian church made a concerted effort to stamp out all remnants of pre-Christian folk belief. Today, only incomplete, scattered fragments of Germanic heathendom remain. Among these fragments, however, there is a significant amount of information on the Germanic god Odin.

Odin was the pre-eminent deity of the Germanic peoples prior to the advent of Christianity. The Anglo-Saxon version of his name was "Woden," and the weekday "Wednesday," originally "Woden's Day," was named after him. In Viking literature, he is said to visit the Earth in the guise of a robust, middle-aged man with a grey beard, who is blind in one eye and armed with a spear. He lives in Asgard, realm of the Germanic deities. Odin is the god of wisdom, magic, poetry, the Runes, and war. The souls of brave men who die in battle are spirited to Asgard by Odin's daughters, the Valkyries ("Choosers of the Slain"). These heroes then reside in one of his palaces, Valhalla ("Hall of the Slain"), where they prepare for the climactic battle between the forces of Good and the forces of Evil. This battle is called "Ragnarok" in Norse and "Goetterdaemmerung" ("Twilight of the Gods") in German.

In *The One-eyed God*, Kris Kershaw has collected much of the

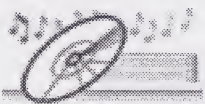
remaining information concerning Odin from various sources, Germanic and non-Germanic alike, in an effort to piece together an accurate picture of this mysterious, enigmatic deity. In particular, Kershaw is interested in the relationship between Odin and the Germanic warrior brotherhoods which scholars have termed *maennerbuende*. The opening chapter, which serves as an introduction, gives an overview of what is known

of Odin. Part I of the book focuses on Odin in his role as War God. Part II discusses the *maennerbuende*. The final section, Part III, is concerned with the *vratyas*, which were elements in pre-Aryan Indian society, and which included warrior brotherhoods similar to those in pre-Christian Germanic Europe.

The author's contention is that Odinic warrior brotherhoods, such as the *Berserks* ("bear-shirts") and the *Ulfhethinn* ("wolf-skins"), had their origins in common Indo-European antiquity, and that they were influenced by the non-Indo-European *vratyas*. More specifically, Kershaw shows that the warrior cult was part of the larger ancestor cult, and that the myth concerning the loss of one of Odin's eyes was part of the warrior cult/ancestor cult ritual, and can also be traced back to the *vratyas*.

*The One-eyed God* is not a book conceived for a general readership. It is written and organized in a difficult, non-narrative academic style, and it presumes that the reader comes to this subject with a good deal of prior knowledge concerning Germanic heathendom and pre-Aryan Indic society. Nevertheless, Kershaw has amassed an impressive amount of information on Odin and related subjects, much of which is not readily available elsewhere. This book would be a valuable addition to the library of anyone seriously interested in pre-Christian Germanic religion and society.

Reviewed by MARTIN KERR, Falls Church, Virginia.



## CD Review: *When It All Goes South* – by Alabama

(RCA Compact Disc, 2000) Contact the Alabama Fan Club: 101 Glenn Avenue, SW, Fort Payne, AL 35967 or check out their website: [www.thealabamaband.com](http://www.thealabamaband.com).

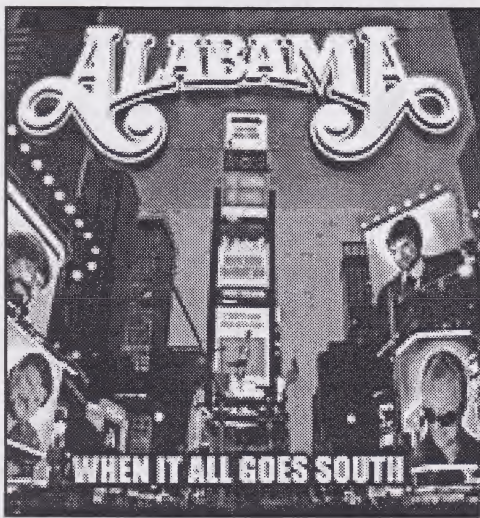
A band that lasts twenty years knows its market. It is said that music does not mix with politics, but if your band is Southern it is already on the political ropes, especially if it not only proclaims it is Southern, but it invites other Southerners to say it too. Such a band understands the politics of its market.

I mean, fans. Alabama has sold over sixty five million albums and

its singles have occupied the Number One slot on the Country music chart forty two times. So you could say that the Alabama boys know what they're doing. And yes, they are from Alabama. *When It All Goes South* is their latest album, and maybe the condition of our times inspired them to name it so. The title happens to be a term (not much used anymore), but understood by English speakers everywhere: something failing, falling apart, is "going south." And could a clear-thinking man or woman fail to see that the West is going south?

Alabama does not come across as if they had the Apocalyptic in mind. It is more accurate to say that they are saying one great situation is





ending, and are suggesting another to replace it. There are hints of Christian influence, but this always has been in Country music. About the surest idea one could draw from Alabama's work as a whole is that they are, as Southern Whites, increasingly alienated in contemporary, cyber, sprawling, browning and d u m b i n g - d o w n

America. The lyrics in the title song tell you:

*There's a Wall Street wonderboy sittin' up north, Throwin' darts like a monkey at a stock report, And,*

*When it all goes south, you'll be drivin' around on a John Deere tractor, When it all goes south, wearin' baseball caps but they won't be backwards, Now it really don't matter what state you're in, one day the South's gonna rise again...*

This song went high in the Country charts this year, and no doubt its anti-urban, anti-consumerist, anti-yuppie, -Rap, -wigger theme put it there. Less forward is the address to the Southern Diaspora—because most Whites don't know there was one. For generations now Southerners have been leaving the South for better opportunities. This was especially sharp during the Second War To Kill White People, when hundreds of thousands of Southern Whites left for industrial jobs in the North, or to serve in the forces. And the boys say it: "You'll be one of us no matter where you're at."

The art popular at any time is an important barometer of public mood. The artist is not an island; he depends on his customers—he cannot ignore them. He cannot sell them what they don't want. Alabama is not going out on a limb with this theme. The fact is that Southrons remain outsiders, and this is a consequence of their defeat. Southrons are still degraded and ridiculed by the dominant North. Their marriage with the Union was a forced one; the bedchamber could be warmer. Perhaps some are considering divorce.

Alabama has bent with the times in other ways. Their style is not the classic Country music style in the minds of those who don't follow Country. Nothing is static and Country music today has rock and roll elements: metal (or close to it), more electric instruments, faster tempo, less crooning. This has turned some traditionalists off. Yet Alabama holds this synthesis close to earth. There are plenty of soft songs, most of them on love or introspection. "Will You Marry Me?" is a pretty duet with Jann Arden the woman's voice. "The Woman He Loves" is another tune distinctly counter to the multiple poingo lifestyle; fidelity isn't square everywhere. In "Clear Across America To-

night" a trucker on the road is listening to a call-in radio show. His wife calls in, and complains of her husband; she's gonna leave him, she tells the whole country. Our trucker, needless to say, takes a hard look at himself.

These themes, fidelity, an aversion to urban life, self-examination, a far stronger Christian influence, mark these people out from the rest of America. One cannot avoid wondering why they are this way. But a little history review answers: Virginia colony was the mother culture of the South, Massachusetts colony the mother culture of New England. Virginia was dominated by gentry refugees from the English Civil War, most arriving 1650–60. They were invited by Sir William Berkeley, thirty five years the governor of Virginia and the man who set its mold. These "Cavaliers" were distinct from the founding immigrants of the Massachusetts Bay Colony in several critical ways: they had supported Charles I and II and they were Anglicans. They preferred rural living, but many lost their ancestral estates with Cromwell's victory. In Virginia they attempted to replicate the way of life they had lost in England. Most were from the south and west of England.

Massachusetts was settled by East Anglians. Nearly all were middle people, most were mechanics or craftsmen and most were from towns and cities. They were pro-Cromwell. In faith they were "Puritans," a lunatic sect of Calvinism. The Puritan fathers excluded from Massachusetts immigrants not Puritan, and poor immigrants. By contrast, Governor Berkeley expelled all Puritans (and Quakers) from Virginia in 1642, and admitted many poor people, most of them farmers or agricultural laborers (some as virtual slaves). Most of these poor were natives from the region within sixty miles of Bristol. In addition, most Scots went South, very few to New England.

One should not be surprised, then, at the very different development of North and South. The founders were enemies in England, they were enemies in America, and their heirs remained uneasy with each other. In 1861 they fought it out. The peace between them is not profound, but primarily economic. The North just can't leave Southrons alone (most military bases are in the South), and one wonders what's behind that.

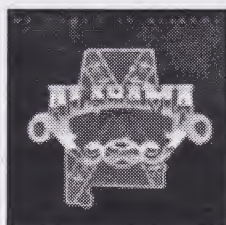
The CD jacket of *When It All Goes South* is embellished with amusing, computer generated pictures that poke fun at Manhattan—apparently Yankee ground zero in the minds of the band members. A King Kong sized lead singer Randy Owen is sitting on the Brooklyn Bridge, fishing in the East River. Bassist Teddy Gentry is standing knee deep in the Hudson, wearing swashbuckling Johnny Cash black; he could sweep away the World Trade Center towers with one of his enormous arms. Mark Herndon is drumming on riverfront rooftops, and a building in Times Square provides a comfortable lean for fiddler and guitarist Jeff Cook.

*When It All Goes South* maintains Alabama's momentum. It is easy listening and, for the racist, rewarding. Buy it and listen carefully. At the end you'll know two things: your money went to a better place, and you're not alone.

Reviewed by D. M. RITCHEY, Arlington, Virginia.



Super Hits II



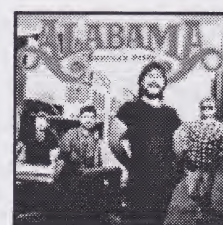
My Home's In Alabama



For The Record



Mountain Music



American Pride



Roll On





## Book Review: *American Terrorist – Timothy McVeigh & the Oklahoma City Bombing* – by Lou Michel & Dan Herbeck

Published by ReganBooks, New York, New York, 2001, hardcover, 426+ pp., photographs, appendices, index. Available for \$26.00 from all good bookshops.

Timothy James McVeigh was scheduled to be executed by the U.S. government on May 16, 2001, but as this issue of *Heritage and Destiny* goes to press, that date had been rolled back to June 11, and it may be changed again as the saga continues to unfold.

McVeigh is being punished for what the news media calls the worst terrorist act ever perpetrated on American soil: the April 19, 1995, bombing of the Alfred P. Murrah Federal Office Building in Oklahoma City, in which 168 people died and hundreds more were injured. McVeigh himself largely kept silent during his trial and the period preceding it. This led to much speculation concerning the true nature of his activities and motivation. However, in 1999, McVeigh broke his self-imposed silence gave some 75 hours of interviews to reporters Lou Michel and Dan Herbeck. In these interviews, McVeigh not only revealed the details of the bombing itself, but he also disclosed the events in his personal life that led up to the act. In addition to talking with McVeigh, the reporters spoke with some 150 people associated with the most-notorious “American terrorist” to date, including relatives, friends, comrades, co-workers and acquaintances. The result is a portrait of McVeigh which is impressively complete and well-rounded.

Our readers will already know the broad outlines of McVeigh’s story. He was born in upstate New York in 1968 and had a normal middle-class suburban upbringing. Both of his parents were of Irish Catholic descent. He joined the U.S. Army in 1987 and quickly became a model soldier. After serving with distinction in the 1991 Gulf War, he became disenchanted with both the Army and the federal government. McVeigh was particularly upset with the continuing erosion of traditional American freedoms and he was especially concerned with the ongoing loss of Second Amendment rights (euphemistically described as “gun control”). He was outraged by what he considered to be the wanton massacre of American citizens by the federal government at Waco and Ruby Ridge. Over time, he gradually considered himself to be in a state of war with the U.S. Government. Banding together with two of his former Army comrades, Terry Nichols and Michael Fortier, McVeigh conceived of and carried out the bombing of the Murrah Building. The attack took place on the second anniversary of the Waco holocaust and the 220th anniversary of the battles of Lexington and Concord, which began the first American revolution.

A number of books have already been published on the Oklahoma City Bombing, but *American Terrorist* is of special interest to racist readers. One reason, of course, is that it allows McVeigh to speak for himself, without the usual media filter that spins and shapes the words of dissidents in a Politically Correct manner. Beyond that, however, it

forthrightly deals with issues that have not been covered in accounts of McVeigh which have appeared in the controlled media.

One such issue is the question of McVeigh’s level of racial consciousness. Simply put, does he consider himself to be a racist or not, and was racial thinking part of his motivation for the bombing? The book sheds important light on these questions. According to McVeigh, he joined a North Carolina-based KKK faction while in the military, after his return from the Gulf War (pp. 88-89). He remained in the Klan for about a year, but even after he let his membership lapse he continued to distribute copies of its newspaper, *The White Patriot* (p. 113). McVeigh generally had a low opinion of Black soldiers (although he found some

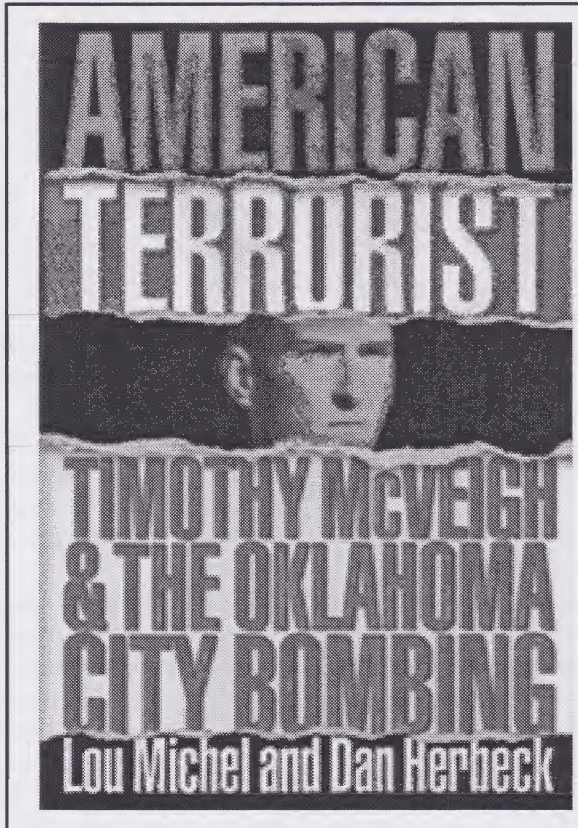
that were all right), and he was especially incensed with Black racism within the military. For instance, Black troops would wear “Black Power” T-shirts around base when off duty. McVeigh acquired a “White Power” T-shirt from the Klan to provide a counterpoint. Furthermore, according to the authors, McVeigh “admitted that, on occasion, he used the N word in anger, and that at times he’d laugh heartily at what he considered to be a ‘good nigger joke’ (p. 88). After he left the military, in which he had excelled, he had trouble finding a suitable job, and became convinced that he was a victim of the insidious anti-White employment policy known as “affirmative action” (p. 100). And then there is the matter of *The Turner Diaries*.

McVeigh acknowledges that *The Turner Diaries* was his “bible” in the period leading up to the bombing (p. 304). He bought bulk orders of the book, which he would sell at cost or even give away free. There is no doubting McVeigh’s enthusiasm for the novel.

And yet it is here that we first notice a strange disconnect or inconsistency in McVeigh’s thinking. McVeigh says that what attracted him to the book in the first

place, and why he liked it so much, was its anti-gun-control message. *The Turner Diaries* is 211 pages long —perhaps the first seven pages or so are loosely concerned with gun rights. The remainder of the book is a detailed and graphic depiction of race-war. Every chapter contains some description of the killing of Blacks, Jews, Mexicans, Puerto Ricans, and Asians. The final chapter concludes with the total extermination of every non-White on the face of the Earth. Bizarrely, the racial aspects of the book seem to have completely escaped McVeigh. He denies that he is a racist or that racism played any part in his thinking or motivation. He claims to have joined the KKK because he thought it was a pro-gun organization, and that he was unaware that the Klan was primarily a racial movement (p. 89).

What are we to make of this? A first response might be that McVeigh is being deliberately disingenuous in claiming to have no racial consciousness, hostility or motivation; perhaps he is just dissembling as a misconceived public relations gesture. But, no, the more we learn about Timothy McVeigh, the more racially confused and inconsistent he appears.





He gave a copy of *The Turner Diaries* to his mestizo platoon sergeant, Jose Rodriguez, in an attempt to recruit him into the Movement (p. 60). He further claims to have had a two-week sexual affair with the Filipina wife of his co-conspirator, Terry Nichols (pp. 161-162). While in prison, McVeigh made the acquaintance of the left-wing anarchist "Unabomber," Ted Kaczynski. The two talked about racial matters at length. According to Kaczynski,

... [P]eople apparently assume that he has racist tendencies. But I saw no indication of this. On the contrary, he was on very friendly terms with African-American inmates here and I never heard him make any remark that could have been considered even remotely racist... [H]e and other soldiers were subjected to propaganda designed to make them hate the people that they were going to fight, but when he arrived in the Persian Gulf area he discovered that the "enemies" he was supposed to kill were human beings just like himself, and he learned to respect their culture... McVeigh did not fit the stereotype of the extreme right-wingers... [H]e spoke of respect for other people's cultures, and in doing so he sounded like a real liberal. (pp. 399-400).

This is most peculiar. It would appear as though McVeigh is as racially neurotic as the White population in general: he is simultaneously both racist and anti-racist, depending on the situation in which he finds himself. The evidence suggests that he did have a degree of racial awareness, but that his motivation for the bombing was not fundamentally racist in nature. For the record, of the 168 dead in Oklahoma City, 125 were White—about 75 percent—and 43 were non-White (p. 235).

His "bible," *The Turner Diaries*, is mentioned over and over again in *American Terrorist*, and for whatever reason there may be, it is clear that McVeigh and Nichols both drew substantial inspiration from the book. Indeed, the government introduced *The Turner Diaries* into evidence at McVeigh's trial as Exhibit #1, and echoed the news media speculation that McVeigh used the novel as a "blueprint" for the bombing. The authors of *American Terrorist* do not go quite that far. Certainly the role of *The Turner Diaries* in the Oklahoma City attack has been both overstated and misstated by the media master.

In *The Fame of a Dead Man's Deeds*, an online biography of *The Turner Diaries* author Dr. William Pierce, Dr. Pierce discusses the dissimilarities between the fictional bombing of the FBI headquarters in Washington, D.C., and real-life attack on the Murrah Building. Dr. Pierce says that the media "deliberately misinterpreted" his book,

... [A]nd then the government went along and linked McVeigh's actions to that misinterpretation, saying he was doing the same thing that the media incorrectly said was in *The Turner Diaries*. Here's how it worked: The media portrayed the bombing in *The Turner Diaries* as an attempt to create a lot of casualties, make a big impact, and send a message to the government. Anybody who has read the book with any care at all knows that is not what went on in the book. The motive for the Organization in the book was to destroy some computers in the sub-basement of the FBI building ... The people who did that bombing in the book lament the fact that so many innocent victims were killed in the operation. They agonize over the innocent victims. They weren't trying to kill people or send messages. (*The Fame of a Dead Man's Deeds*, p. 162)

And in truth, "lamenting over innocent victims" is clearly one thing Timothy McVeigh has not done. When *American Terrorist* first appeared, the news media were quick to jump on a statement from McVeigh which appears in it, and quote it out of context. McVeigh claims that he did not know that there was a day-care center in the Murrah Building:

I recognized beforehand that somebody might be walking down the road with their kid or bringing their kid to work. However, if it was known that there was an entire day-care center, it might have given me pause to switch targets. That's a large amount of collateral damage, (p. 188)

McVeigh's use of the military term "collateral damage" to refer to civilian casualties was cited by the media as proof that he was an sadistic, heartless monster. "Collateral damage" first entered the public


vocabulary during the Gulf War (in which McVeigh fought), when it was used to refer to Iraqi civilians accidentally killed by the Coalition. It was subsequently resurrected during the 1999 NATO war against Serbia, in which it had the same meaning. In neither of these conflicts was the use of this term considered by the media to be evidence of moral deficiency on the part of the U.S. military. Indeed, the media quickly adopted the term themselves. Yet when McVeigh uses it, the media give it an entirely different spin. In fact, in the context quoted above, it means that the children who died were unintentional, accidental casualties. Rather than depicting McVeigh as a monster, it shows he has compassion for the children who died in Oklahoma City. And, as McVeigh notes, such compassion for either dead Iraqi children in Baghdad or for dead American children in Waco and Ruby Ridge is conspicuously missing in the mainstream media (p. 368). No, Timothy McVeigh does not lament the people killed in his blast, but neither does he rejoice in the slaughter of children.

Dr. Pierce further points out that, contrary to the image given the public by the media and the government, McVeigh's truck bomb and the truck bomb in *The Turner Diaries* were not the same type of bomb:

... [T]he bomb used at the FBI headquarters in *The Turner Diaries* was described in detail in the book, and it was entirely different from the one used in Oklahoma City. The bomb in the book couldn't have been used as a recipe for the Oklahoma City bomb. The one in the book was an ammonium nitrate fertilizer and fuel oil bomb. The one in Oklahoma City consisted of ammonium nitrate fertilizer and nitromethane. Nitromethane is a very powerful liquid explosive. It's used as a rocket fuel and a racing fuel. It's a liquid explosive all by itself, like nitroglycerine, although it is not as sensitive ... Nitromethane is nowhere mentioned in *The Turner Diaries*. Whoever made that bomb for Oklahoma City didn't get the recipe for it from my book. (*The Fame of a Dead Man's Deeds*, p. 162)

With the phrase "whoever made that bomb" Dr. Pierce inadvertently highlights a shortcoming of *American Terrorist*: the authors accept the version of the story as told to them by McVeigh in a manner that is largely uncritical. To this reviewer, McVeigh's enthusiasm to tell the whole story seems just a bit too enthusiastic, and it leaves one with the suspicion that he is covering up something or someone. For example, what about the mysterious John Doe #2? We can immediately discount the FBI's self-serving claim that he doesn't exist because they couldn't find him. There is also a less-talked about John Doe #3 and even more ill-defined, shadowy figures in Kingman, Arizona, and elsewhere. Or perhaps it was just McVeigh, Nichols, and Fortier acting by themselves, as a self-contained "leaderless resistance" cell. Nichols' version has it that there wasn't even a cell—just McVeigh as a lone-wolf guerrilla.

In any case, whether the work of a single cell or a small network of interconnected cells, or as the product of one determined lone-wolf, the Oklahoma City bombing shows the stupidity and futility of the "leaderless resistance" strategy. What is needed is not the blind, uncoordinated lashing-out of small groups and of single individuals, but rather a large, well-organized, disciplined revolutionary movement. What the White people of America need is not less leadership, but more leadership! Our goal is not to "terrorize" the System, but rather to overthrow it before it destroys our Race. That cannot be done by isolated acts of violence perpetrated by well-meaning individuals with a confused or incomplete view of the big picture.

*American Terrorist* is not the last word on the Oklahoma City bombing, but it is an excellent biography of McVeigh and it is absolutely must-reading for anyone interested in this subject. A third-rate biography is little more than a list of names, places and dates; a second-rate biography brings its subject to life, in a multi-dimensional manner; a first-rate biography makes you feel as though you actually know the person you are reading about. *American Terrorist* is a first-rate biography. 

Reviewed by MARTIN KERR, Falls Church, Virginia.



# Letters From Readers



Sir – *Heritage and Destiny* continues to be tops. I have two friends I told about your recent issues which featured the Life and Death of William Joyce, with the great photos of him, as well as of Mosley and the Blackshirts. Could you please send them copies? It has been a while since we last got out our paper. In fact, due to my health problems, it is a miracle that this ever got into the mail. I am sure that the Jews were hoping that we were out of business. Instead, I think that this may well be the hottest Race issue we ever published!

Yours Faithfully,

Dr. Edward R. Fields, Editor of *The Truth At Last*,  
P.O. Box 1211, Marietta, GA 30061.

**EDITOR'S NOTE:** We wish Dr. Fields a most speedy recovery and look forward to him speaking at one of our future meetings. If you would like a sample copy of the latest issue of *The Truth At Last*, please send \$2.00 to the above address.



Sir – Thanks for sending the E-mail update! The German Embassy demo sounded like a success, although it should have drawn twice or thrice as many as those who attended! Beginning next month (May) I will be increasing my monthly dues from the current \$10.00 to \$20.00. I also liked the new issue of *Heritage and Destiny*. The “Building Little Europe” concept is an excellent idea and is exactly the type of activity we should be working on! We must build Community before thinking of participation in the political process. Once we establish our own institutions, business and social networks, and an authentic Community, we can then proceed onward to the next phase. Keep up the good work. I hope to make it back East sometime this year and will keep you posted as to my plans!

Sincerely,

Chris Donnallan, San Francisco, California.



Sir – The article about establishing “Little Europes” is a great idea. I find that Whites seem more willing to unite around ethnic heritage such as Irish, British, German, French, Italian, etc. (which happen to be White) than they are willing to sign on with something that is promoted as just White. This area seems to offer many possibilities and hopes. I wonder if studying the American Indians’ situation and experiences would also offer us some insights as well. They were almost pushed to extinction and they are hanging on, if only by a thread. We may just find ourselves in a similar situation if we are unable to reverse course and soon. Using ethnic pride can also promote racial pride. I have found that White Americans respond better to BNP material which discusses racial matters, better than they do to an American racist publication. Could the ethnic slant be what makes the difference? Could the fact that it is about the plight of Whites in another country that makes it seem safer to read and support? They also are unable to escape the fact that what is happening in the Mother Country seems remarkably like what is happening in America. As I see it the BNP and the AF-BNP are very well situated to reinvigorate racial nationalism in America like no other organization, especially in conjunction with organizations such as the National Alliance.

Yours for victory!

Rev. John D. Alder,  
European-American Episcopal Church, Port St. Lucie, Florida.



Sir – April 6 is the USA’s official National Tartan Day. This holiday was established by former CofCC member Trent Lott, perhaps his only contribution to maintaining our Euro-heritage. National Tartan Day has never received any attention in the mainstream media because it is one of the few opportunities for the White Anglo-Saxon Celtic peoples of the USA to show pride in and celebrate our European ancestry and the strong role the British Isles play in our history. We invite our European/Canadian/Australian/South African European-brothers and sisters, with or without ties to the British Isles to share in our celebration next year. Please plan to celebrate April 6, 2002, by wearing a kilt or other obvious ethnic dressing with plaid, whether or not your roots trace to the Celts or Anglo-Saxons. Please forward this message to let others know of this important holiday.

Yours sincerely,

Terry Gram, Cleveland, Ohio.



Sir – I was especially pleased to read the review of the movie *Gladiator* in issue six of *Heritage and Destiny*. I am always encouraged by the uncanny coherence of Nationalist positions on such things, since I have a Nationalist friend who made points very similar to the ones made in that article in support of the movie. He had never read that article, so it was a natural expression on his part. Such tidy convergencies reaffirm my belief that the Nationalist position is the most consonant with truth, nature, and the unfolding of life itself.

Yours sincerely,

Paul Fallavollita, Indiana.



Sir – I think that many of us know senior citizens who are single and live alone. These people might be lonely and in need of some activity as well. It would be worth our effort to invite them to meetings. This would benefit both sides in the following ways. The senior citizen would now have people to meet, something to look forward to, a social life so to speak and at the same time they would become involved with the organization and begin to help out as well. Many older people have talents and the time to use them and they often are able to contribute generously to a cause they believe in. They might start out attending just to have something to do and people to meet, but they would also become believers as they attended more meetings. I don’t think we can afford to overlook this often untapped source of strength, and far better they write a will that would benefit their race than leave it to some left-wing anti-White church group, which often happens because we neglected our own senior White citizens. All pro-White



organizations should consider this when it comes to recruiting. Boost attendance at meetings by inviting your elderly next door neighbor. You can test the waters by giving them free copies of some BNP publications and then take it from there.

Yours for a White Victory,

Colin Edwards, St. George, Utah.



Sir – I much enjoyed the recent meeting hosted by the AF-BNP in my hometown of Arlington. I can't remember the last time I was in such a large crowd of people that was totally White! Many thanks for the copy of article on the meeting, which appeared in *The City Paper*.

I thought parts of it were touch and go, but on the whole Mark Cotterill did a good job of presenting the movement to an unsympathetic reporter. Any time that a White Nationalist breaks even in dealing with the liberal-dominated news media can safely be considered a victory.

Yours truly,

D.K., Arlington, Virginia.



Sir – A colleague of mine, Margaret Stones, wrote to you recently requesting pen friends in the USA and Canada who are supporters of the BNP. She has since received some interesting replies and I would, therefore, like to open a database for people who may wish to exchange views on British and American nationalism and politics. I can also supply interested parties with newsletters and updates concerning our branch in London. I would like to commend you on your fine publication and for the work that you and your colleagues are doing for the BNP. Anybody interested should contact me at the address below.

Yours sincerely,

Paul Borg, Secretary, East End BNP  
P.O. Box 23554, Plaistow, London, E13 8UJ, Great Britain.



Sir – It's good to see that some people read my "conservative correctness" article in Issue 6. K. Hopkins is a pretty funny guy! There is definitely a "niche" for *Heritage and Destiny*. It has a combination of radicalism and professionalism that I find... refreshing. I know that a lot of people prefer publications like *American Renaissance* but, although AR is a great publication, we needn't be afraid of identifying our enemies and dealing with broader social and cultural issues so as to help rally together our side for once. If the AF-BNP can help unify larger sections of our "movement" while simultaneously helping out the only viable English-speaking nationalist party, then that would be a big plus for us. Your "What About the English?" article was dead on. It is almost hilarious that the BNP is maligned as a "racist" party by the British press, while dangerous groups like Plaid Cymru, SNP and Sinn Fein spread their divisive poison across the UK. Sinn Fein/IRA murder hundreds of people for religious, ideological, or cultural reasons and PC thinks there are "too many Englishmen" in Wales. But who is maligned as being evil Nazis? —the BNP!!! One of the things about the BNP that interests me is that, as a party of British Nationalism, they believe in White solidarity across regional and cultural lines. It seems that there are quite a few "Southern nationalists" here in America who take the path of the fake "nationalists" of Sinn Fein and the SNP — encouraging Blacks, Asians, Jews and other non-Whites to become part of their "movement" while spreading petty regional division amongst the White population. And all the while they're promot-

ing a political agenda that poses no real threat to the current system. They need to learn that one can promote regional interests (Southern or English) without being antagonistic to other White groups, and most White groups (Yankee or Southern) have essentially the same enemies. However, some of these "Southern nationalist" groups are beginning to move in the right direction.

Best Wishes,

Brian L. Copp, Dallas, Texas.



Sir – I am very honored to hear that you reviewed *One Man's Hero*. I still regret I could not do a review of the movie when you requested it. The movie contains the history of my roots because all of my grandparents were descendants of the St. Patrick's Battalion and I am obviously biased about any review. The movie has to be reviewed by someone neutral. It contains some inaccuracies like the US Army actually crossed the Rio Grande from Fort Brown (now Brownsville, Texas) to Matamoros, Mexico, and not from anywhere in Texas to Camargo (my father's birth place) as depicted in the movie. John Riley's love story with a Mexican girl is only fictional and so is the history of Cortina fighting a civil war in Mexico to make the movie spicy. The battle in Monterrey is true. They still have the cannons pointing to the Rio Grande outside the Bishops Castle upon a hill (now a historical museum). The battle of Buena Vista is also true and they still have a Memorial Monument in that valley. The battle of Churubusco outside a convent is also true. The castle is now a museum upon a hill surrounded by the most beautiful park (surpassing Central Park in size and beauty) in the world. The executions of the remaining soldiers were performed just as portrayed by pictures from September 12, 1847. The soldiers were British citizens (Ireland was part of the British Crown) who were still waiting for their American citizenship. There were also German and Polish soldiers who agreed to fight under the Erin Go Bragh flag and constituted up to half the St. Patrick's Battalion at some points.

With best Regards,

Juan-Carlos Barrera-Martinez O'Brien-Campbell  
Allentown Pennsylvania



Sir – *Heritage and Destiny* just keeps getting better. I enjoyed all the articles and reviews in the last issue, but especially the report on your Red, White and Blue celebration in Florida. Count me and my girlfriend in for next year's event, we want to be there!

Yours for Race and Nation.

Carolyn Anderson, Queens, New York





dominant media and special interest groups — are together threatening to obliterate America's British character altogether. They are erasing its history and eradicating its reality by permitting or encouraging mass Third World immigration.

The multicultural assault upon the British character of the United States follows George Orwell's famous dictum in 1984: "Who controls the past controls the future; who controls the present controls the past." Two examples illustrate this process.

*We the American Hispanics*, an official publication of the U.S. Census Bureau, declares "Our ancestors were among the early explorers and settlers of the New World. In 1609, 11 years before the Pilgrims landed at Plymouth Rock, our Mestizo (Indian and Spanish) ancestors settled in what is now Santa Fe, New Mexico." The meaning is clear. The true founders of what would become the United States were non-White "Hispanics," not the White British.

Santa Fe, however, was not settled by "Mestizos." It was founded by Governor and Captain-General Don Juan de Onate who was, along with his large party of priests and settler-soldiers, White. More importantly, the first permanent British settlement in the New World was not Plymouth, Massachusetts, in 1620, but Jamestown, Virginia, in 1607. The settlement of Jamestown predates that of Santa Fe by more than two years.

Equally important is what this government publication deliberately omitted. The British colony of Jamestown thrived. It established the House of Burgesses, the first representative assembly in the New World. From Jamestown arose Virginia, and from Virginia arose the United States. In sharp contrast, the Spanish colony of Santa Fe was destroyed by Hopi, Tewa, and Zuni Indians and even after the Spanish founded Santa Fe for a second time the colony soon withered into political, economic and social insignificance.

Then there is the exhibit at the Ellis Island Museum of Immigration that declares "By 1789, when George Washington was inaugurated president, we were already a multi-ethnic and multi-racial society." The truth is that in 1790 the first census showed the United States was a bi-racial, not multi-racial, country. The population consisted of a White majority of over 80% with a Black minority approaching 20%. There were no Asians, Pacific Islanders, Aleuts, or American Indians. The latter were legally recognized independent nations and not part of the United States.

Among the White population, the English alone accounted for over 60%, the Scots more than 8% and the Irish nearly 10%. In other words, the British accounted for nearly 80% of the entire White population. These statistics reveal an essentially homogenous, not multi-ethnic, population. In addition, the non-British Whites were fellow northwest Europeans — Germans, Dutch, French, and Swedes — who were physically indistinguishable from the British. Furthermore, most of the non-British Whites were Germans and Dutch who shared many political and cultural ties with the British.

There was religious homogeneity as well. Virtually the entire population of the United States, which numbered approximately four million people, both Black and White, was Christian, and not just Christian but Protestant, and most were not just Protestant, but adherents to British denominations — Anglicanism, Presbyterianism, and their offshoots. Catholics made up less than one percent of the population, approximately 23,000, and there were just 4,000 Jews. Even deists, such as Thomas Jefferson, were "culturally" British Protestants, if not observant or orthodox ones. Third World immigration is

the second phenomenon by which the multiculturalists are effectively extirpating the reality of the British character of the United States. While it started innocently in the 1940's, legislation established the precedent. In 1943, 1949, 1951 and 1963, Congress enacted laws to import agricultural workers from Mexico and Central America. In 1943, Congress also authorized the importation of temporary workers from Mexico, Central America and the Caribbean for industries considered vital to the war effort. In 1943, 1946 and 1961 Congress approved limited immigration from the Asia-Pacific triangle, in particular from China and India.

After 1965, Third World immigration which was obviously likely to endanger the British character of the United States — demographically, linguistically, and culturally — began in earnest. Since the passage of the 1965 immigration and nationality act, the U.S. Government has effectively barred ethnic European immigration while encouraging massive Third World immigration with its significantly higher fertility rates.

Annual immigration from all sources now exceeds one million. Over 80% of legal immigration is from the Third World, the single largest source of both legal and illegal immigration is Mexico — whereas less than 20% is from Europe and Canada. But the percentage for Europe and Canada may be misleading. Immigration from Europe and Canada does not necessarily mean ethnic European immigrants, for Third World immigrants can immigrate to Europe or Canada then enter the USA under the quotas for those countries.

The effect of mass Third World immigration into the United States is to replace the historic European-American majority population, which adopted the English language and British character of the United States, with a Third World majority population which will not—in other words, to impose on the country what already has been successfully imposed on Los Angeles, Miami and New York.

Third World immigration provides the federal government, dominant media, and special interest groups with an excuse to abolish the historic liberties of Americans. Because the United States is now a multi-ethnic, multi-racial, multi-cultural, multi-religious and multi-linguistic country, they claim it is necessary to impose extensive censorship, thereby increasing their political power, under the guise of "hate" crimes and "hate" speech, and presumably in the future "hate" thought, in order to maintain inter-communal peace and respect. George Orwell foresaw this in 1984. The dictatorship of Big Brother prevents even the possibility of critical thought against the regime through "doublethink" and "Newspeak." The politically correct mantra of the multiculturalists that "diversity is enriching" reflects the logic of the three slogans of Big Brother "War Is Peace, Freedom Is Slavery, and Ignorance Is Strength."

According to a projection by the Census Bureau, the demographic coup d'état will occur around the year 2100, when the United States will have a "Hispanic" majority population and officially become an "Hispanic" country. At that time, the success of Jamestown will have been replaced by the failure of Santa Fe, the liberties under common law by the tyranny of the Inquisition and the First World by the Third World. And the United States will enter the new Dark Ages. ■

JOSEPH FALLON, Rye, New York.

*EDITORS NOTE: This article was first published in the Winter 2001 issue of The Social Contract, 445 E. Mitchell Street, Petoskey, MI 49770, to whom we owe acknowledgments.*



# Mucking About In The Great Scam

## George Orwell and The Spanish Civil War – Part I

A chance to do something about Fascism came, and George Orwell went to Spain. He wrote a book about it, his combat against Francoist forces in the Spanish Civil War. The book tells us more about the man George Orwell than any other book, because it leads us to think also about Orwell the symbol. And yet, even after this and the many bioscripts on him, Orwell doesn't quite emerge from shadow. One reading his classic *Homage To Catalonia*, but none of his other works, would still recognize that he was *almost* a useful political analyst. Why almost? Because he stopped short. The question that follows is: Did he know he was stopping short? This is the biggest issue an honest thinker will have with George Orwell.

Orwell hated Capitalism, all forms of money grubbing and classism. The roots of this were his experiences as a scholarship student at an expensive preparatory school; when an Imperial policeman; and, of course, with the so-called Great Depression. These affronted his sense of fairness and urged him to learn what money is and how it operates. He augmented his curiosity with adventure, with going and doing and seeing for himself.

The 1930s were an unsettling time. The ramifications of the Versailles Treaty were hanging over Europe, in all the impressions they could make in the minds of intelligent citizens, a ticking bomb. Capitalism, too, was in "crisis," and an ostensible solution to the seemingly insoluble problems it caused was rising, like Neptune from his immense and impenetrable vastness, in the Soviet Union. Depending on your economic point of view, the world was either dropping into Hell like a lead brick, or a new dawn for Man was just beyond the meridian.

Capitalism is wonderful as long as it is working for you. When it turns like a hyena, and it inevitably will, it can demolish even its apostles. How many times have we read of the rich man brought down to poverty, and a lifetime of disciplined saving obliterated, by economic ambush? Thus it is that the middle classes in America now, and to some extent in Europe, are beginning to feel Capitalism's fangs as it tears its natural course along to maximum profits. I refer, of course, to the importation of cheap labor, and the export of tangible industries, the effects of fiduciary currencies and rootless capital.

The problems of the 1930s are our problems too, but our version in its full heat will be far worse. Capital moved then at the speed of teletype; now it moves at the speed of light, and no respite does it give to the pious on Sunday. Stability is tenuous in a cyber-capital economy, and they who own capital must constantly move it to maximum profit centers under competitive pressure. Sometimes it is more profitable to move labor instead of plant, as the White people of North America

are now learning.

The issue in the 1930s among workers and the middle class was survival, and how to control finance capital. Part of this, further, was how to deal with Capitalism's enforcement mechanisms: the courts, the newspapers, and the security forces of the state. In the 1920s and '30s Socialists and honest Communists (naïve people who thought Communism was the answer) believed that the police and the military were Capitalism's fists. They believed this to be fact and they were right. In Orwell's memoir of the Spanish War, the police and military

are central to power, but in the obverse way: for a time they served Communism where before they served Capitalism. And the story there twists even more grotesquely, as we shall learn. In more detail, they ended up enforcing propaganda.

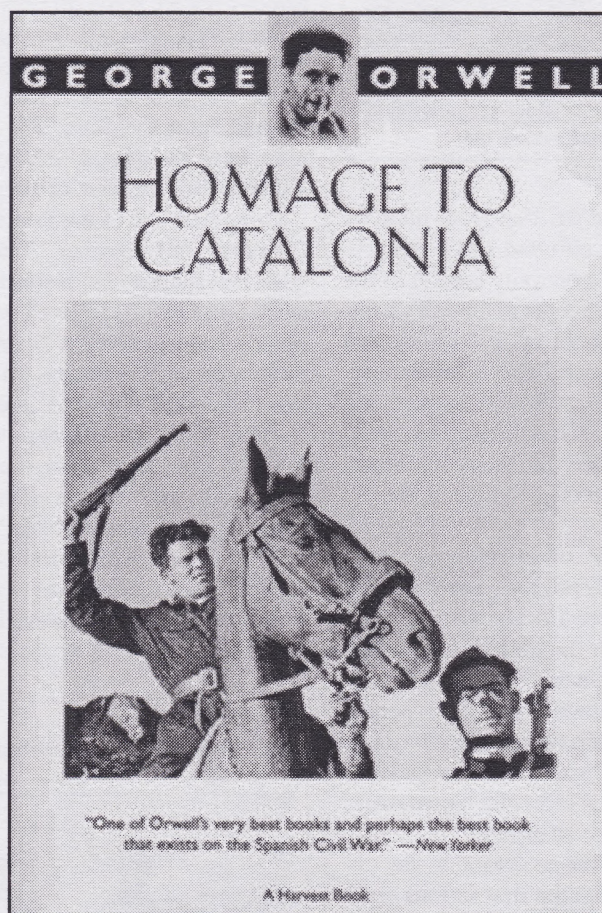
In the Great Depression the West was a steel and glass economy. Ordinary people could see the factories and the products over which Capitalist competitors fought to control and market. Today these industries are largely gone from the West; the tangible bases of capital are less to be seen. Cyber money is a ghost. There is little to see and it is difficult to fight over the invisible. The unemployed and the under-employed in the Depression had objectives: the factory, the agribusiness's land, the shipyard, the meat packing plant, the railroad. Workers and peasants battled police and militias across America and Europe, many of them hoping that the new USSR, defender of the worker and home of the New Man, would step in somehow and win justice for them.

Another ideology, Fascism, arose in this period, first in Italy, then in Germany.

Fascism offered to protect the little man by another means: it supplanted the idea of Economic Man with the National Man. Shared being would dilute the greed engendered by Capitalism, and its power. Men united perforce by danger, and organized on the basis of *natio*, birth. Fascism predicated its vision for the reorganization of society on common blood and soil. Spiritual elements were part of this, and Fascist intellectuals injected elements of Odinism and pre-Christian symbols to aid the break away from Economic Man thinking.

Like most creative people Orwell disliked the militaristic and racial aspects of Fascism. It is not an ideology of hope, but of action whose promise is safety through discipline and national cohesion. Fascism's tenets opposed Communism's materialist and environmentalist ordering of life and society.

Yet Orwell clearly recognized that emotion drives politics more than reason does. And one sees in *Homage to Catalonia* that he failed to apply this to himself. His analysis of the betrayal of Spain's anti-Fascists







George Orwell takes a break from writing, winter 1945

by "Soviet advisors" falters. Out of respect for this great man we might attribute this to a problem that beset him and still besets us: media blackout. A consequence of the near monopoly control of the transmission of information is that, like to the people of Orwell's time, few of us today know what Communists were up to then, or that many top intellectuals supported Fascism until it became too dangerous to continue. George Bernard Shaw and Ezra Pound were among them, and, inspecting the big picture from here, it is by no means over the top to conclude that Fascism was the answer to the problems predatory Capitalism caused. Communism, it is now clear, is merely the Zionist back door to controlling wealth.

It soon became obvious that the two systems must show down. Fascism was polar negative, Communism polar positive. The two could not get near each other. In the meantime Judeo-Communism's greatest coup was not its conquest of Russia, but the idea its ideologues managed to plant in the minds of decent people that Fascism is the fist of predatory Capitalism. Thus, if you as a politically conscious person opposed foreign agitators leading hungry mobs demanding the abolition of private property, you were a "fascist," and "Capitalist lackey," and "reactionary," among other epithets. This semantic legerdemain continues, with the devastating results we see all around.

The tension between the two systems became so great that any unstable ground was a possible arena. Spain was the first serious combat. In that unfortunate country circumstances came together in which Germany and Italy, and the Soviet Union, might test each other. Here it is necessary to give some background.

By the early 1930s Spain's internal political divisions had paralyzed its government. The effects of the Depression exacerbated Spain's existing instabilities. Forty percent of the Spanish population was illiterate. The Spanish economy was primarily agricultural and 70% worked in agriculture. Yet 2% of the population owned 67% of the land. Spanish exports declined and unemployment increased. Few of these people owned land enough to even subsist on. The hungry unemployed streamed into the cities to find jobs that were not there. The Left grew more powerful. King Alfonso XIII went into exile in 1931. Pro-monarchist, pro-business, pro-Catholic political parties squared off against an alliance of Anarchists, Communists, peasants and trade unions. A popularly-elected government composed of Leftist parties took office. Public disorder increased. In July, 1936, an army officer, Francisco Franco, led an army revolt against the Government. The

sides began arming, and civil war erupted. Franco's forces, pro-monarchist and pro-church, were called the Nationalists. The Leftists, anti-monarchist, anti-Church, anti-Capitalist, were called the Republicans. Franco sought to overthrow the government. The Leftist forces defended the government. Property owners and the Catholic Church looked to the Nationalists for protection from Republican forces and mobs confiscating land, burning businesses, demolishing churches, raping nuns and murdering priests. The Nationalists committed atrocities, too. The tremendous tensions in Spanish society, long building, came out in terrible ways. We in the West should keep this in mind as our own conditions deteriorate.

As to territory, the Nationalists at the outset held the west and north of Spain, Spanish Morocco, and the Canary and Balearic Islands. The Republicans held the south and east. The Spanish Army and security forces divided; some officers remained loyal to the government and some joined Franco. Likewise with the Navy; some ships put themselves at the service of Franco and some to the Republican Government. The goal of each side was to take and hold key cities, with Madrid being the plum. The Republican government was forced to remove to the city of Valencia. Henceforth it was often called the Valencia Government, or simply "the government."

Orwell arrived in the Republican stronghold city of Barcelona, in Catalonia, in December 1936, intending to write dispatches for English newspapers. He instead immediately enlisted in a Communist militia, the POUM. Orwell writes vividly and insightfully of conditions in Barcelona under "worker" control. Communist and Anarchist militias control the streets. All forms of "bourgeois" social norms have been abolished. The middle and upper classes are wearing worker's clothing to disguise themselves. Waiters and barbers do not accept tips; the lexicon of class, such as "sir" and "ma'am," are not used. Everybody has become equal. There is general enthusiasm for the revolution, but Orwell doesn't realize until later that it is merely surface. There are no Nationalist forces active in Barcelona. The civil war has given the Catalans an opportunity to exercise some autonomy from their Castilian masters in Madrid. The militias on their way to the front are cheered by the Barcelonans...

D. M. RITCHEY, Arlington, Virginia

## Part II, Mucking About In The Great Scam, Next Issue



On the Aragon front at Huesca, March 1937: Orwell is the tall figure standing in the centre, Eileen Blair is crouching in front of him